

# HISTORY

OF THE

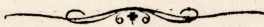
## MONTREAL

### YOUNG MEN'S CHRISTIAN ASSOCIATION

(THE FIRST FORMED ON THE CONTINENT.)

ALSO,

AN ACCOUNT OF THE ORIGIN OF YOUNG MEN'S  
CHRISTIAN ASSOCIATIONS, AND SUBSEQUENT  
PROGRESS OF THE WORK IN  
AMERICA.



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To

T. JAMES CLAXTON,  
(PRESIDENT)

AND TO THE

NUMEROUS FRIENDS OF THE MONTREAL ASSOCIATION, WHO  
HAVE BY THEIR LIBERAL CONTRIBUTIONS AIDED  
IN THE ERECTION OF THE BEAUTIFUL  
BUILDING NOW DEDICATED  
TO THE WORK ON  
BEHALF OF THE YOUNG MEN OF OUR LAND, THESE PAGES  
ARE RESPECTFULLY INSCRIBED BY

ALF. SANDHAM.





## PREFACE.

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In presenting this History of the Association, it may be necessary to state that, for the past three years, no printed report of the Association has been issued. [Feeling persuaded that many friends would value a work, which, while referring to the labors of those years, would also review the History of the Association since its organization, this Volume has been prepared, in the hope that its contents may prove alike interesting and profitable.

The preparation of the Work has been a labor of love, and I consider it just to add, that for much of the material wrought into the History, I am indebted to previous writers on Association work, especially to Mr. W. E. Shipton, (from whose History of the London, (Eng.) Association, extracts have been freely made); also to the Brethren of the Executive Committee of the United States and British Provinces. The works referred to, with the archives of the Association, have been carefully examined, and I desire no further credit than such as may be thought due to my exertions in collecting and arranging the material for the Work.

*Alfred Ham*

## PREFACE

In presenting this history of the Association, it may be necessary to state that for the past three years no printed report of the Association has been issued. Feeling persuaded that many friends would value a book which would record the history of the Association, which would also contain the history of the Association, I have prepared this volume, and I have been very anxious to have it published in the hope that its contents may prove of interest and value to all.

The preparation of the work has been a labor of love, and I consider it just to add that so much of the material brought into the history is due to the efforts of those who have been associated with, especially to Mr. W. L. Garrison, from whose history of the London (Eng.) Association extracts have been freely made; also to the friends of the Religious Committee of the United States and British Provinces. The works referred to with the assistance of the Association have been carefully examined, and I desire no further credit than such as may be thought due to my exertions in collecting and arranging the material for the work.

*W. L. Garrison*





## CHAPTER I.

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THE principle of Association holds a conspicuous place among the powerful forces that are now acting upon the world,—silent in its working, and yet powerful in its results beyond all other agencies.

The foundations on which this principle is based, are deep laid in the most essential powers and sympathies of our nature. It seizes them all, and combines them in one steady and progressive force. Association is WISDOM, POWER and LIFE. By the united counsels of the many thus drawn together, it becomes Wisdom, which is of itself power—power to ascertain the character and extent of evil to be overcome, or good to be secured, and the best manner in which to assail the evil, and bring to bear all available resources against the same. In like manner it is a power for evil; and as one sinner can destroy much good, it is when such are combined in a godless confederacy that virtue may take alarm, and be aroused to a conflict which finds in Union strength.

Association therefore becomes wisdom and power for evil or for good, in proportion as it combines the wisdom and power, and the virtue or the vices of the many; and while in itself it is only an abstract principle, having no vitality or will, it becomes endued with wonderful power, and generates even the principle of LIFE.

“Life depends not upon the existence of any individual particles or even of organic structures, but upon a body in which many such are organically united, and fitly joined together by that which every joint supplieth, and the whole animated and controlled by one living spirit. And so, it is not in any single separate member of a class of people that their social, civil, political or religious life



is found, but in the association of that class in organized and well conducted union."

An association of men, to be strong, must contain the rich and poor, learned and ignorant, thinkers, laborers, soldiers to fight—others to prepare the way and remove obstacles—those that manage the internal business, and the poor wise man whose counsel on an emergency may save the city.

Thy servants militant below  
Have each, O Lord, their post ;  
As Thou appoint'st, who best doth know  
The soldiers of Thine host ;  
Some in the van Thou call'st to *do*,  
And the day's heat to share ;  
And in the rearward not a few  
Thou only bidd'st to *bear*.

It is a blessed encouragement to all—that in all times, ages, circumstances, and with whatever of strength or talents they may possess, they may associate together in the Lord's service, under the Master's eye, and with His gracious promise that if there be only a willing mind it is accepted, "not according to what a man hath not, but according to what he hath," and to what he purposeth in his heart.

If, therefore, an association be formed of those who love the Lord Jesus Christ, it necessarily becomes a powerful agent for good. It is a CHRISTIAN ASSOCIATION—"an association based upon Christian truth, animated by Christian motive ; breathing only the atmosphere of Christian love ; inspired by Christian fellowship and sympathy ; guided and sustained by Christian life ; looking for its wisdom and strength to heavenly teaching and Divine power ; firmly uniting its bonds by mutual prayer, intercourse, and encouragement, and aiming only at the Christian and God-like ends of mutual instruction, improvement, happiness and prosperity ; and all these for the body as well as the soul, for this

world as well as the world to come, for eternity as well as time." A *Christian Association*, therefore, presents to us the combination of wisdom and power, under the guidance of heavenly truth, divine principle and God-like love, for the holiest ends.

"Man, in every stage of his existence, is a glorious being. As a child, his glory is that docility by which it is trained and matured for future usefulness, and that artless simplicity and conscious weakness which leads him to seek in others his wisdom and his strength. On the other hand, the hoary head is a crown of glory, when found in the way of righteousness. In like manner, youth has its glories, for has it not been written, "The glory of young men is their strength." The power of any community is in its young men. For weal or woe, they give it tone and character. Out of its ranks must come forth the husbands, the fathers, the merchants, the mechanics, the civic officers and the legislators, the pillars both of church and state. The well-being of any community rests, therefore, upon the opinions, character and habits of the young men. Such being the relation of young men to every community—such being their supreme importance to its prosperity—it is very evident that an Association of Young Men, on Christian principles, is of unspeakable importance. The leaven which shall purify this mass must be mingled with it; and the all-pervading and elevating power of Christian principle must be brought to bear upon young men through the sympathy and love of young men like themselves. Such an Association is now presented in the organization known as Young Men's Christian Associations, and which have secured the approbation, encouragement, sympathy and assistance of right thinking men in all parts of the habitable globe. These Associations are so constituted as to admit every Christian who desires admission thereto. None need hesitate to unite with it. It is simply, sincerely and purely evangelical. Its basis is Christ, and His Gospel as the power of God and the wisdom of God unto salvation to every



one that believeth. Its power is the practical, experimental, saving and sanctifying knowledge of Christ formed in the heart the hope of glory. Its instrumentality is the Gospel, as the only regenerator of man, individually and socially. The reception of that Gospel, and love and devotion to that Saviour, are the only qualifications for active membership in such an Association.

It knows no church in particular, except so far as a membership in it gives evidence of these qualifications being possessed by its representatives. There is here no compromise of doctrine, order or principle. To associate Christian young men; to strengthen and confirm their hope and zeal; to provide comfortable rooms, and reading for young men generally, whether they are professing Christians or not; to encourage their friendship; to aid and assist them in all good purposes; to deliver them from temptation; to present before them the example of loving and cheerful piety, and then to lead them by cords of a man to the Saviour and salvation; to be ready, on any occasion of public calamity or of private and personal necessity, to lend their services to the cause of suffering humanity; and to devise and prosecute labors of Christian love among the poor and the destitute;—this is the sum and substance of the end contemplated by the organization of which the Montreal Young Men's Christian Association forms one of the links in a great chain which now extends around the entire globe, embracing within its Christian bond, people of every clime and tongue. In far-off Kaffre Land; in the Islands of the Pacific; amidst the mountains of Switzerland; in Catholic France and Spain; among the sturdy natives of Germany; aye, and even in that city of which Petrarch so freely speaks as the "Fountain of grief, abode of anger, school of errors, and temple of heresy—formerly Rome, now Babylon—both false and guilty, through whom there are so many tears and sighs; O mistress of deceit, O prison of anger, where the good perish, and the bad are cherished and produced!"



even in Rome itself this organization has effected a footing, and has entered upon its work. Truly—

God moves in a mysterious way  
His wonders to perform.





## CHAPTER II.

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FOREMOST on the list of Associations, stands that of London, England, which is generally designated the "Parent Association." This Association was not, however, the first of the kind in England. In a work published in 1864,\* it is remarked: "The similarity of religious action in all times may be discerned in the first formation of Young Men's Christian Associations. In 1632, a number of London apprentices, having no other opportunity for religious conversation, save the Lord's day, united together to meet at 5 o'clock on Sunday mornings for an hour's prayer and religious conversation, and at six o'clock attended the morning lecture at Cornhill, or Christ's Church. In the life of Dr. Wm. Harris there is mention made of a similar Association, meeting once a week "for prayer, reading, and religious conversation; for the mutual communication of knowledge, and with a view of strengthening each other against the solicitations of evil company.'"

Still later on (about the year 1678) an Association of Young Men was formed, for the purpose of mutual edification in Godliness. At that time many had fallen in with the immoralities of the age, while others were merely living moral lives; but the faithful preaching of God's Word by Dr. Anthony Horneck, Prebendary of Westminster, and a Mr. Smithies, Sunday Morning Lecturer at Cornhill, had aroused a spirit of anxious enquiry among the people. Bishop Burnet, in his history, associates with the two names just recorded that of Beveredge, who had (six years prior to this date) been appointed Rector of St. Peter's, Cornhill. The effect of their

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\* Rise and Progress of Religious Life in England.



preaching led many young men to seek counsel and advice, and it often happened that the same parties met time after time on the same errand at their clergyman's house. This led to advice being given them to hold a meeting once a week, on which occasions they might enter into conversation calculated to edify and encourage one another. In order to secure proper decorum, a code of rules were adopted, and the Association was thus fully organized.

The original design was simply to afford each other "mutual assistance and consolation in their Christian warfare," that they "might better maintain their integrity in the midst of a crooked and perverse generation." But a desire to benefit others soon entered into their plans; and decision once made, the petition was often presented—

Jesus, confirm my heart's desire  
To work, and speak, and think for Thee;  
Still let me guard the sacred fire,  
And still stir up Thy gift in me.

As sinners saved by grace, they felt it to be their duty to carry the message of salvation to others, and the first objects of their solicitude were those with whom they daily associated. A blessing followed those efforts, and new accessions were continually being made to their ranks. *Individual* effort was the order of the day, and it was decided that "every one should endeavor to bring in one other at least into their Society." As in the present day, so it was in those times; cases continually presented themselves wherein it became necessary that the bodily wants should be supplied, ere the Bread of Life could be faithfully presented to the perishing ones. From the first, these young men made it a practice to bring their good deeds in close proximity to their kind words, and to meet these cases collections were made weekly, and the fund thus provided was entrusted to two stewards, who were chosen annually. When relief was voted, "two or more of the



serious members were selected to convey the alms, and at the same time to introduce some seasonable discourse suitable to the affliction of the person or family."

The following incident in connection with their work is cited by the Rev. Josiah Woodward, Incumbent of Poplar (who published an account of the rise and progress of these Societies):—

"I was present at one of their conferences, when a very poor man came, with most earnest affection, to return them thanks for what they had done both for his body and soul. It seems he was a perfect stranger to them all, and to every other person in the place, where God cast him down by a sharp and long sickness, in which (as he said) his body and soul had like to have perished together. He had lived a very ill life, and been much disused to the ordinances of God, by reason of his sea-faring life: and being now come on shore sick, and being above a hundred miles from his abode and acquaintance, he fell into great want. Upon which, some of this Society perceiving his distress, recommended him to the rest; and they readily allowed him a weekly pension for eight weeks together, till he was recovered. And one of the Society being a chirurgeon, carefully dressed a very grievous sore which he had, and by God's blessing restored it to perfect soundness. Others of them went to him and read good books by his bed, which tended to the improvement of God's visitation upon him: they also fetched the minister of the place to him, who visited him often, and prayed by him, and got a collection from some charitable neighbors for him. And upon the whole he recovered, and seemed to be a reformed man, and came there to render his praises to God, and thanks to his Christian friends, for that which had been done for him."

Similar Societies were organized in other parts of London, while branch Societies began to rise all around them, and in 1698 thirty-two distinct bodies of them were established within the limits of the city. The movement spread to Cambridge, Gloucester and other towns in England; and thence to Ireland, where, under the encouragement of the Archbishop, their success was so marked that in Dublin alone, from beginning with one Society of three or four members, they in a few years increased to nine or ten distinct institutions. The members of these societies, realiz-

ing the benefits which they themselves had received, gave all possible assistance to others. "I have known some of them," says Woodward, "who have been at their own liberty, come out of the midst of the city, after their shops had been shut up, three or four miles to the outmost parts of the suburbs, to give instruction and encouragement to a newly planted Society; returning again a considerable time after night, in all the inconveniences of the darkness and uncertain weather, with the cheering thought of having been well employed."

There were, however, some to be found who looked with unfavorable eyes upon this movement; and Dr. Henry Compton, Bishop of London, was warned that these were things "leading to schism, spiritual pride, and many other ill consequences." The young men were called upon to vindicate their cause, which they did to the satisfaction of the worthy Bishop, who said, "God forbid that I should be against such excellent designs." So faithful were the members in their adherence to their church ordinances, that special public services were instituted in London for their express benefit. By these means they grew in favor with the ecclesiastical authorities, and their good report soon reached the Royal Palace, and Queen Anne listened with deep interest to the accounts given her of their devotion. With the ascension of King James they were compelled to be exceedingly cautious, and they changed the name of Society for that of *Club*, and made slight alteration as to their mode of assembling, but otherwise their meetings continued the same. The good effect resulting from these Societies was manifested in various ways, and every movement made for the religious or moral benefit of the people was most heartily seconded by the members.

About the year 1729, there was formed at Oxford an Association of young Students, the members of which at first read divinity on the Sunday evenings. The summer following they



began to visit the prisoners in the jails, and the poor in the town. This Association was known by the Students as the *Godly Club*, and among its prominent members were John and Charles Wesley, Geo. Whitfield, and others well known in the Christian world. During visits made by members of this Association to London, they became intimately associated with the Young Men's Societies there, especially those meeting in Westminster, Fetter Lane and Aldersgate Street. It was at the latter meeting that John Wesley experienced the power of a divine change wrought in his soul by the Holy Ghost ; and his journal abundantly proves that he found his earliest and best coadjutors amongst the members of the London Young Men's Societies.

A long interval occurs during which but little is known of these and similar Societies ; but it is not to be supposed that during this period the spiritual interests of young men were neglected. Biographies of celebrated men of those times shew that amidst the darkness of the age there were still bright gleams perceptible. The designations given the Societies of this period show that the young men were engaged in work for other classes of the community, but of their specific labors for young men little is known until a very recent period.

"The year 1835 was a memorable one in the history of religious work in London. In that year the London City Mission was formed. Its founder, Mr. David Nasmith, had by many years of evangelical labors, made himself acquainted with the condition of the people of the great cities of England ; and he saw that in order to reach the masses who were sunk in degradation and misery, the agents to be employed must be men who had some common experience of privation and suffering ; men who had lived amongst them, or had lived under similar circumstances ; men who know how easily the border line of industry and integrity is passed under the influence of temptation, and



how hard it is for men once fallen to recover themselves ; men who by God's grace had been lifted out of the horrible pit and miry clay, and who could go with the strong sympathies of a common woe, and the practical experience of the only remedy to pluck poor sinners, as brands from the burning, and to lead them to know and trust a loving Saviour." By the establishment of the City Mission these agencies were to be brought to bear upon the people, and the wisdom of the attempt has been clearly proven by the great success which has attended the Society's labors.

Intimately connected with the work among the people generally, was the important fact that the young men of the day should by all means be reached, if permanent good was to be effected. The question presented itself to Mr. Nasmith—"How are the young men to be met and dealt with? If they go wrong, all goes wrong, for they are everywhere the *doers*, whether the thing done be good or evil." The principle adopted in the case of the general population, furnished a reply in regard to this particular class. Young men who have seen and escaped temptation ; young men who have learned to love and study their Bibles ; young men who, having sought, have also found pardon and strength from the Lord Jesus Christ, and are seeking to live as His disciples in the world ;—must be the instruments employed to reclaim, protect, and bless their fellow young men.

On the evening of the day on which the London City Mission was instituted, a meeting was held, at which was formed a Metropolitan Young Men's Society, of which the late Hon. and Rev. B. W. Noel became President. Its meetings were held weekly, but partook more of a social nature, and but little aggressive action was taken on behalf of young men. During the few years of its existence, it served to call attention to the necessities of young men, and lead to the formation of other Societies for their benefit. By these instrumentalities, young men were brought

under public notice, and their dangers and wants kept before the eye of the Church of Christ.

The condition of the young men of the great cities of England, and particularly of London, was most deplorable. The hours of business in the several departments of trade were such as to preclude the possibility of any young man being permitted to improve his mind, or meet with those who might encourage him in any way. Frequent efforts were made to reduce the hours of labor, but in most instances the attempts proved abortive. In 1843, some young men employed in the drapery trade, in Chelsea, organized a Metropolitan Early Closing Association, which even to the present exerts a considerable influence on behalf of the class referred to. Work for the religious good of young men was also commenced about the end of 1842, by two small Societies, which were subsequently united under the title of the "Church of England Young Men's Society, for aiding Missions at home and abroad."

The truth of the adage, "Man's extremity is God's opportunity," was now fully proven. We find in all ages of the world's history that when great good is to be wrought out, God has prepared the man who shall be the instrument in His hands of setting in motion the power to be effectual. Such is the case in the history of Young Men's Christian Associations.

In 1842 there came to London a young man\* who had been for some years previously an apprentice in a large provincial town. There he had been brought under religious influences, had joined the Church of Christ, and had engaged actively in the evangelistic efforts sustained by godly persons in the neighborhood. The circumstances of his own religious conversion, after the exhibition of much rebelliousness of spirit and opposition to the Truth of God and the people of God, had produced on his mind a deep impression of the willingness of God to save men, and he came to a resolution that, by the grace of God, he would tell to every one who might come to reside in the same

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\* Mr. George Williams.



house of business how he had obtained mercy, and urge them to seek salvation through "like precious faith, and the righteousness of God, and our Saviour Jesus Christ." So simply and earnestly was this course pursued, that during the five remaining years of his stay in that town, twenty-seven persons were brought by his persuasions to religious decision, "of whom the greater part remain unto this present," active, useful members of the Church, while "some have fallen asleep," giving rejoicing testimony to the power of Divine grace. On his arrival in London, he found himself in a very altered position. The house of business in which he was engaged employed about eighty young men, amongst whom there were no signs of religious feeling, the majority being indifferent to all such considerations, and many very profligate.

For some time his one work was prayer. He asked that God would open a way of usefulness for him amongst these ungodly companions, and specially that a companion like-minded might be sent into the establishment. He had learned the truth of the lines—

"Two are better far than one  
For counsel or for fight;  
How can one be warm alone,  
Or serve his God aright?  
Happier we each other keep;  
We each other's burdens bear;  
Never need our footsteps slip  
Upheld by mutual prayer."

In due time his prayer was answered, and the companion came. They prayed together, and sought to win confidence by assiduous kindness in their intercourse with their fellow-assistants, and to disarm opposition to their principles by industrious attention to the duties of their calling. Soon they asked one and another to join them in their evening meeting for prayer. The Word of God was studied, and the wisdom, blessedness, and peace of the servants of God so set forth, that desires after God were kindled in some hearts, and soon the blessing of the Lord was vouchsafed in the conversion of several who had been induced to join this little company. Then their place of meeting was too strait for them. To obtain the permanent and undisturbed use of another, application to the principal, Mr. Geo. Hitchcock, became necessary, and this was a matter of some difficulty. Able and energetic as a man of business, he had shown no signs of religious feeling, he had done nothing to secure the comfort or welfare of his young men, nor did he check the evils which attended

the conduct of business in his establishment, in common with many others at the time. He was only known as the employer, and in that capacity, though no worse, was not better than the rest of his class. But the young men had waited on God for his direction and help, and in the strength of faith they went forward with their application. To their surprise, it was received with sympathy, with tenderness, with the heart-broken feelings of a sinner made conscious of his guilt and needs, and earnestly seeking to know and do the will of God. The room was granted, the young men were thanked for their past efforts and prayers on behalf of the establishment, and the master became from that hour the father of his household, joining with his godly servants in solicitude for its spiritual welfare, reforming every arrangement inconsistent with the conscientious discharge of the duties or the personal comforts of those he employed, and in all things seeking to make that household an abode of peace, a pattern of godliness, a centre of Christian usefulness.

During the period of his religious anxiety, Mr. Hitchcock had sought the advice of Mr. W. D. Owen, the principal of another large drapery house, whose religious character and benevolent efforts on behalf of their trade had made him generally respected, and to him he described the work of God which had begun amongst his assistants. Mr. Owen mentioned the fact to his principal assistant, who immediately commenced similar meetings for prayer and the study of Holy Scripture amongst their young men. On the 31st May, 1844, this young man wrote to the originator of the first meeting, a letter in the following terms:—

“I have been truly rejoiced to hear that the Lord is doing a great work in your house, and I hope that the heaven thus set will go on increasing abundantly. I am engaged here in the same work, but stand almost alone; and from what I have heard, am induced to say, ‘Come over and help us.’ We have a prayer-meeting this evening at half-past eight. Mr. Branch will be with us. Will you oblige us by your company? and if you can bring a praying brother with you, do. If you could by any possibility be here at eight, I should be glad; as I want to advise with you on another subject in reference to our trade, viz., whether anything can be done in other houses.”

It is amongst the evidences of Divine working in this movement, that a few of the Christian young men living in the house first mentioned had already agreed “to meet that very evening for the purpose of doing something to originate prayer-meetings in other houses.”



This meeting took place, and was followed by another in the subsequent week, attended by Christian young men from both places ; and at this meeting, held at 72 St. Paul's Churchyard, on the 6th June, 1844, it was decided to form a "Society for Improving the Spiritual Condition of Young Men engaged in the Drapery and other Trades." The name of Young Men's Christian Association was adopted, and a committee of management was appointed.

The first efforts of the committee were addressed to the work of uniting with themselves the Christian men who might be found in other houses. They met from time to time, with frequent accessions to their number, in a small coffee-house in Ludgate Hill ; and here, as they recounted their difficulties, and told one another of the oppositions and enmities of those who were living without God, they realized the support and blessing of Christian fellowship, and were made glad by the presence, and by the gracious encouragements, of the Lord whom they served.

The work progressed steadily, and with great encouragement. Quietly and unobtrusively the members engaged in their spiritual work, their numbers increasing, until at a meeting held in March, 1845, the report showed a membership of 160—a fortnightly meeting, largely attended—and many who had been idlers in the Lord's vineyard, had been roused to activity. To this point the attention of the Society had been directed only to the young men engaged in houses of business, but now a more extended field of labor was entered upon, and having secured the hearty co-operation of ministers of every evangelical denomination, many of whom had accepted office as Vice-Presidents, with prominent business men associated in office, and with no pecuniary hindrance, the work was energetically taken up, and has been carried on without intermission to the present,—with God's blessing so manifestly shown, that the Brethren of London record the fact that "every year has been one of blessing, characterized by continual accessions of young men to the faith of the Gospel, and of godly young men to the ranks of the Missionary Members of the Association. It may suffice to say that there are now numerous

regularly organized branches established throughout the various parts of the city and suburbs; and that in connection with the Association from one to two thousand young men are every Sabbath afternoon assembled for the careful study of the Bible, while every possible agency is put into operation for the spiritual welfare of the young men of that vast metropolis.

O may they still proceed  
 In Jesus' work below,  
 And, following their triumphant Head,  
 To further conquests go.







### CHAPTER III.

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THE Christian Young Men of London, having experienced the benefits arising from their associated effort, were desirous that other cities should alike be benefitted. Accordingly, in 1846, a deputation visited Manchester, Liverpool, Taunton, Exeter and Leeds, and left in each town the nucleus of an Association. The good work now spread rapidly, not only throughout Britain, but in France, Switzerland, Germany and Australia; and in 1851 the pioneer of the work in America,—the Montreal Young Men's Christian Association, was organized. It will now be our pleasing duty to tell of the way by which the Lord has led it in its operations, and while it is not contemplated by this sketch to detail each of the particular steps in its advance, still such facts will be introduced as will best serve to illustrate some principle in regard to its workings or aims. Of all the work performed by the Association it would be impossible to speak at length in our limited space. It has carried Gospel truths to many, and lodged the good seed in hearts that probably would not have been reached by other means; many despondent and anxious ones have been cheered and encouraged in their struggles with the trials of life, and have been started on paths which have led them to high positions in the mercantile world; others have here been trained for more extended fields of usefulness, and are now ministers of the Gospel in various parts of the land; and not a few have labored with us in the cause, and have passed away in a sure and certain hope of a glorious resurrection. Extracts illustrative of the operations of the Association are given in another part of this work.

The Montreal Association owes its origin to the Christian

zeal of a few young men who having heard, and in some instances witnessed the blessed results arising from the operations of the London brethren, were desirous that a similar effort should be made for the young men of their own city. During a visit made by Mr. Nasmith, of London, to Canada, he was instrumental in the forming of a Young Men's Society—the object being the prosecution of similar labors to those undertaken by the London City Mission. The young men who enrolled themselves in this organization were faithful in the performance of their duties for some time, but finally, for various reasons, the Society disbanded; but the blessed influences of the association still lingered. The tract work formerly carried on by the Society was now being prosecuted by some of its former members, associated with younger christian men. Among the number were Messrs. T. James Claxton, F. E. Grafton, and the late W. G. Milne. These brethren met for prayer over their work and in their meetings together had frequently thought over the question, and imparted their ideas to other kindred spirits, who, recognizing the importance to be attached to an Association, entered heartily into the suggestion that a meeting should be called to discuss the practicability of the scheme; accordingly, on the evening of the 19th of November, 1851, a meeting of young men favorable to the formation of a “Young Men's Christian Association” was held in the School-room of the St. Helen Street Baptist Church. The chair was occupied by the Rev. F. W. Marling, Pastor of the First Congregational Church.\* At the meeting it was resolved to appoint “a Provisional Committee, consisting of two young men from each of the Evangelical churches, with instructions to ascertain the number of young men in their respective churches likely to join an Association such as the one contemplated; to draft a suitable constitution, and to report the same at a meeting to be held on the 25th inst.” The Rev. Mr.

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\* Now of Toronto.



Marling was appointed chairman of this committee, which consisted of twenty-four members representing different denominations. Of those who formed the committee, two are still members of the General Committee,—Mr. Claxton, now President, and Mr. J. Baylis.

In accordance with the resolution, the members of the committee entered upon a thorough canvas of the churches with which they were identified, and at a meeting held upon the date specified, reported formally as to the numbers likely to join the movement. They also presented adraft of the Constitution, which was unanimously adopted. In adopting this Constitution the title "Montreal Young Men's Christian Association" was chosen. No provision was made for a classification of members such as at present exists, it having been decided that "all young men who shall sign the Constitution shall be eligible for membership." This portion of the Constitution was the subject of much prayer and consultation. Many of the young men desired that the Association should be open to all, without reference to Church membership, while on the other hand there were not a few who desired the adoption of a constitution similar to that of the London Association. A compromise was finally effected, whereby the Constitution was adopted as referred to, it being at the same time understood that the officers should be chosen from the class now included in Active Membership. The annual fees were placed at "two shillings and sixpence," (fifty cents); but it was to be an *optional matter* with members to give more. With these exceptions, and the month in which the Annual Meeting should be held (April), this Constitution and that now in force are similar. The Constitution having been adopted, it was decided that the "Provisional Committee be requested to procure signatures to the Constitution, and that the parties whose signatures shall be so procured,—together with themselves,—do constitute the first members of the Association; and that a meeting of the members be held on the evening of

Tuesday the 9th December, to elect officers to serve until April." At this meeting a code of By-Laws was enacted, after which the election of officers and committee was proceeded with, and Mr. J. H. Winn was elected first President of the Association. The By-Laws provided that a weekly meeting of the Association should be held (Thursday), and at a meeting of the General Committee it was decided to secure the use of the Odd Fellow's Hall on St. James Street, for that purpose. This was effected, and on the 18th December the inaugural lecture was delivered to a large audience, by Rev. Donald Fraser,\* of Cotte Street Presbyterian Church. During the earlier months of the Association's history, the meetings of the members were principally for literary pursuits, and devotional exercises, but at the first Annual Meeting held in April, 1852, it was urged that efforts should be made in other and more thoroughly evangelistic labors; and at a meeting held July 29th, it was resolved "that the committee be requested to consider upon a plan best fitted to advance the objects of the Association, in reference to bringing young men under a Christian influence." This question was at once taken up, and the following report was presented by the committee:—

"That in their opinion the Association has not, up to the present time, been the means of doing the amount of good, or of exercising that measure of christian influence over the young men of this community, which it is capable of being made to do; why this is the case, they do not now attempt to shew, their duty is to point out the best means, to be adopted to obviate this lack of usefulness, in future time. With this object in view they would recommend:—

*First.*—That sub-committees for each of the Evangelical Churches in this city, be at once appointed, whose special and

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\*Now of London, England.



only duty it shall be to endeavour to induce every young man connected with the several churches, either as members, or hearers, who may be eligible to membership, to join the associations. Should this recommendation be adopted and faithfully acted upon, the committee confidently anticipate a large addition, to the number of members.

*Second.*—An increased earnestness and diligence on the part of members in carrying out the objects of the association is essential to its future interests and usefulness. The committee desires to impress upon each member that it is his individual duty to do all that in him lies, to advance and promote the best interests of his associate members, and the young men with whom he is connected and that it is his privilege to be much in prayer that any efforts he may be enabled to put forth, may be abundantly blessed and owned of God for his own and the good of others.

*Third.*—They would strongly recommend that without delay a room in the central part of the city, suitable to the requirements of the Association should be procured, at which during stated hours a person employed by the association should be in attendance to give any required information, to such as may apply. The details of the management do not come within the range of the duties now required at the hands of the committee, but they would suggest, that the room should be supplied with a few British, American and Provincial Religious papers for the use of members and visitors. Without a room of this kind, the usefulness of the association will to a very great extent be curtailed.

*Fourth.*—In connection with the room, they would suggest that the committee be instructed to make such efforts as may be deemed most expedient to procure donations of Books chiefly of a religious character, with which to form a library for the use of members and visitors. The committee are sanguine that much good will flow from the adoption of this recommendation.

*Fifth*.—They feel the importance of giving greater publicity to the existence of the association and recommend that circulars be printed, stating its nature, and the objects in view, and that they be forwarded to ministers of the Gospel, and editors of Religious papers in Great Britain, the United States and the Provinces, with a request that young men coming to Montreal from any of these places be requested to communicate with the Association on their arrival, and further that such circular be left at all the neighbouring Railway Depots, and be put on board Steamers connected with lines of travel leading to this City.

*Sixth*.—They further recommend that an appeal be made to the Christian young men of this City, requesting their co-operation and assistance in carrying out the objects of the Association.

*Seventh*.—The committee further recommend to your earnest and prayerful consideration the following suggestions, the great importance of which they feel satisfied you will all appreciate :—

The City of Montreal from the nature of its population offers an extended sphere of usefulness, to an earnest minded devoted christian, who would act in the capacity of "City Missionary." The City of Toronto supports two such, Kingston has at least one, if not two, but up to this time our own City is without any such labourer in God's vineyard. They are anxious that this field should at once be occupied—this want immediately supplied ; and they feel that in our association the necessary organization rests, to secure and collect to one point, the contributions of those of the Redeemer's followers who desire to see this instrumentality employed to extend the limits of His Kingdom, and to make without delay the arrangements necessary to secure the services of a christian brother to enter upon this work. Thoroughly and efficiently to carry out this suggestion, and that given under No. 3 would in the opinion of the committee require an annual income of not less than two hundred pounds, and while admitting that this enterposes a formidable obstacle, they are confident that by



a little self-denial and increased activity on the part of members of the association, and the measure of christian liberality which we would have a right to expect, and would no doubt receive from the Church of God, it may be surmounted and an amount of good be accomplished with God's blessing, which at present it would be difficult to conceive.

Strongly impressed with the practicability of this effort being effectually made, and feeling deeply its importance and the duty laid upon our association at least to attempt it, we would suggest that your committee be at once instructed to ascertain the amount that can be collected from the members of the association and the amount that may with reasonable certainty be depended on from other sources, and if these combined would in their opinion be sufficient to meet the requirements of the case, to place themselves in communication with the proper officer of the London City Mission, to endeavour through him to secure the services of an efficient labourer at a reasonable remuneration.

*Lastly.*—The committee would call attention to an idea that obtains in the mind of many of this community, that during the business season "the summer months" no christian effort can be carried on. Believing this idea to be erroneous, they call upon the association to relax none of its efforts, but to labour on bearing in mind the words which have been spoken, "Work while it is yet day, remembering that the night cometh in which no man can work."

The committee feel that they have inadequately and imperfectly discharged the duties devolving upon them but they are satisfied that if the recommendations above set forth be adopted and faithfully acted upon, the association will, with God's blessing, be the means of doing great good. In his hands they leave all its interests, feeling that he will graciously overrule all decisions to his own glory, and to the best interests of his servants."

To carry these suggestions into effect, collectors were appointed, also a Committee to prepare an address to the Christian public in reference to a City Missionary. While the members were thus actively engaged in preparing for the future work of the Association, they were not regardless of other matters which affected the moral welfare of the city, and we find them actively co-operating with the Temperance Societies, and the Sabbath Observance Society, in their efforts to put down the sale of intoxicating liquors on the Sabbath; and in all its proposed labors on behalf of young men, the advice of the pastors was invariably taken; and when the important question of engaging in City Mission Work was first discussed, it was decided that the "Committee should place themselves in communication with the several Protestant Clergymen of the city," in order to secure their advice as to its practicability.

The Circular on the subject of City Missions was issued October, 1852. The objects contemplated were therein set forth, and donations were solicited. The project was favorably received, funds were promised, but the Missionary was not so easily obtained. It was felt that the success of the effort depended greatly upon the person chosen as Missionary. In June, 1853, the temporary services of a member of the Association (Mr. Greenfield) were secured. This brother was preparing for the ministry, and was therefore able to devote only a portion of his time to missionary labors. His perseverance and diligence, however, did much to prepare the way for his successor. That a permanent missionary might be secured, application was made, in the spring of 1853, to the Committee of the Manchester City Mission, which selected and sent out Mr. Samuel Massey, whose peculiar fitness for the work, and his faithfulness and diligence in its prosecution, tended greatly to its success during the many years in which he labored in connection with the Association.





#### CHAPTER IV.

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Mr. Massey arrived in October, 1853, and immediately commenced his labors. The Missionary, and his proposed labors were introduced to the attention of the Christian public, at a Social Meeting held in the old American Presbyterian Church, on the evening of November 10th. At the inauguration of this department it was decided that the seamen and emigrants arriving in the Port during the summer months should be specially cared for, and that the winter labors should be devoted partly to young men, and partly to visitation among the poor. The first year's report shewed—

Visits to the sick and poor, 1017. Visits to the Jail on week days, 84; in addition, religious service was held there every Sabbath. Visits to the Hospital, 34; to the Magdalen Asylum, 21. Ships visited, 260. Prayer meetings held, 25. Addresses delivered to Schools, 25. Copies of the Scriptures distributed, 27. Tracts distributed, 12,979; small Books to children, 1004.

During this year the Committee commenced the issue of a series of "Papers to Young Men," of which two numbers were printed—one on "Young Men's Christian Associations," the other entitled, "All's Fair in Trade." These papers were distributed from store to store; and while the Missionary was so engaged, he availed himself of proper opportunities for conversation with young men, and was thus enabled to draw their attention to the paramount importance of religion. At this time there were to be found some, who, being but casual observers of human life, failed to realize the necessity for our Mission work—arguing that the ample provision of church accommodation rendered this

a work of supererogation. But careful examination revealed the fact that, as in other cities, so it proved in Montreal—within a few yards of most of the churches, there were ten, twenty, or more Protestant families who never entered a place of worship. Varied were the reasons, and numerous the excuses made for this neglect, but the want of inclination was really the sole barrier. For those who would not come to hear the Gospel, provision must be made for carrying the Gospel to them. Such was the feeling of the members, and they determined to continue the work, and their decision to do so has been abundantly blessed. In carrying out the duties entrusted to them, the Missionaries of the Association have ever been charged to observe the following :

“ The great object to be kept in view is the conversion of souls, all other objects being subordinate to this one.

When persons are found who do not attend any place of worship, but who express a preference for a particular denomination, their names and address should be given to a Minister of that denomination, in order that they may be looked after. And if it is found that they are not looked after, they may, together with those persons who have no denominational preferences, be introduced to the Pastor of any Evangelical Church, who will themselves look after them, or cause them to be looked after by the office-bearers of their Church.

Endeavor, in accordance with the preceding rule, to induce children to attend Sabbath School.

Aim in all possible ways to promote the comfort and health of the people you visit, by counsels to cleanliness and temperance, also the education of their children, and such other matters as may come under your observation.

Cultivate a friendly spirit with Missionaries acting for other Societies, or for Churches, and be careful to avoid coming into collision with any existing Society or Church.

All denominational differences or controverted questions among Evangelical Christians should be avoided, and in the exercise of a Catholic spirit seek the things which make for peace, and the union of the people of God.”



The Committee during 1854, decided to take steps towards entering more fully upon the legitimate work of a Young Men's Christian Association, and a special Committee appointed to consider the questions reported.

"1st—That in order successfully to carry out the objects of this Association, it is of paramount importance that more attractive and convenient rooms be procured at as early a period as possible, and that proper arrangements be made for the procuring of suitable papers (secular and religious), and the establishment of a large and efficient library.

In regard to this suggestion we would remark, that it is scarcely reasonable to expect that young men with comfortable homes will deny themselves, after a hard day's work confined to an office or counting-house, the pleasure of an evening at home, and come down here to pass the time in a dingy, uncomfortable room, for the sole purpose of receiving any strangers or new members who may happen to come in.

Now, if we had pleasant rooms, comfortable seats, a good library and large assortment of papers, our rooms would present, at least, some attractions to compensate in a measure for those they have left at home.

Besides this, there are two classes to supply, for whom the library is absolutely necessary, and who would be benefitted most by this desirable improvement, viz : students and clerks who come from the country, and who, as is the case in most instances, have no friends in the city. The latter class being at business are absent all day from their rooms, and as a general thing do not enjoy the luxury of a stove, consequently, on returning after business to the cold room, they from necessity look round for some agreeable place of resort, and in ninety-nine cases out of a hundred, the theatre, tavern or gaming house is chosen. Students also, whose temptations are, if anything, greater than those of the clerk, on account of being thrown among companions who, like themselves, are away from the restraints of home influence, sent by their parents to college, and from them receive their supplies of money, which not being obliged to work for, is the more unhesitatingly spent, and in the absence of religious influence is usually spent in dissipation. These are the temptations, the influences of which we as a Young Men's Christian Association, are organized to counteract, and without a pleasant reading room and library, how is it possible to accomplish so important an object?

2ndly.—We strongly advise that, as far as practicable the Young Men's Christian Association should be separated from the City Mission.

We would remark first in reference to our own Association, that it has been almost entirely absorbed by the City Mission, that, in fact, there has been no efficient organization to meet the wants of the Young Men of this city, the main objects of the Society have been entirely lost sight of, and all that now remains of what once was intended for a Young Men's Christian Association is a City Mission, and the sole reason why this is maintained, is because the Missionary, through the Agency of the Young Men of the Association, is supported by the churches of the city, and this, beside having our rooms in the same building with the Missionary, is the only connexion we, as an Association, have with the City Mission. By the above suggestion we do not mean that our Young Men should not have Mission and S. School work, but on the contrary we hold it as our opinion that every young man ought to be engaged in either of these two ; but that we, as an Association, having the above objects in view, ought not to do this work to the exclusion of our duty to the young men of the city as above stated. City Mission work cannot be, in the nature of the case, the primary object and only field of labour of a Young Men's Christian Association, but this being the case does not imply that the individual members need withdraw from this interesting field of labour. In conclusion, we consider the carrying out of this last suggestion absolutely necessary to the progress and prosperity of this Association.

Lastly.—We suggest that a Committee be appointed to wait upon the different merchants of this city, favourable to the Association, to ascertain what amount each will annually subscribe towards its support."

The Associations which had up to this time been formed in different parts of America, had uniformly taken that of London as a model, rather from the vague reports they then had respecting its object and success, than from anything in its manner of working adapted to their own fields of labour. The plan of the London Association had been modified by some of the Societies, but that modification being founded entirely upon theory, did but little to relieve the original difficulties. The consequence of all this was, that at the close of this year the Associations of America found themselves expending a vast amount of labor and energy,



with but little practical result. An enquiry was occasioned as to the cause.

It was then observed by those whose attention was given to the subject, that one great impediment to success existed in the limited information the Societies possessed of each other's movements, and the indefinite views prevailing among their members as to the precise object before them. No published documents were then to be obtained from which those engaged in an undertaking of the kind, could learn to what extent such Associations had been established, or what measures of success had attended their efforts. Meeting with difficulties at almost every step in their course, they had no means of knowing whether those difficulties were peculiar to their case, or the common lot of all ; they were naturally inclined to adopt the former view, and supposing they had more than usual to contend with, they became in many cases disheartened and discouraged.

In addition to this, it was noticed that the isolated positions occupied by most of the Societies, deprived them of the sympathies and counsel of kindred bodies, thus they were left to rely upon their own resources, and either succumbed to adverse influences, or each for itself wrought out a correct policy through a severe experience.

As a remedy for this state of things, and the evils ensuing out of it, the suggestion was made by some of the American Brethren, that a bond of Union ought to be established, the effect of which would be to bring the Associations into close and constant communication, securing thereby regular interchange of intelligence, with mutual sympathy and encouragement. The idea was received with considerable favor, and after some consideration the First Annual Convention of the Associations of the United States and British Provinces, was held at Buffalo, N.Y., on the 7th and 8th June, 1854.

Among the important resolutions adopted at this gathering, was one recommending the formation of a voluntary Confederation of Associations of the United States and British Provinces, for their mutual encouragement, co-operation, and usefulness—such Confederation to go into operation when twenty two Associations should concur in the plan suggested for the government of the same; the salient points in the plan being :—

1st.—That the Confederation shall not legislate for, nor exercise authority over the local Associations.

2nd.—That the Associations of which it is composed, in their relation to it and to one another, shall be placed upon an equal and independent footing.

The adoption of these principles was considered essential to its establishment, and necessary to its preservation.

At the Buffalo Convention 16 Associations were represented by 28 delegates. The Montreal Association did not send delegates, but the late Mr. John Holland, one of the early members of the Association, had during the year previous left for Toronto, and having taken an active part in the formation of that Society was present at the Convention, as its representative, and also presented a report of the working and success of the Montreal Association, and in response to a circular subsequently received from the Central Committee of the Confederation, this Association, at a meeting held in January, 1855, gave in its adhesion to the basis of union.

At the Annual Meeting, in 1854, changes were made in the constitution classifying the members, and placing the entire control of the Association in the hands of the active membership, which is composed of members in good standing of Evangelical Churches. Energetic efforts were made during this year towards the establishment of a Library, and a Committee was named to procure funds and books, and to expend the monies procured, in the pur-



chase of additional books. Two members were named as such Committee, but the resignation of one, threw the whole of the duties upon the remaining member, (Mr. Claxton,) who faithfully performed the same, and at a meeting immediately succeeding his appointment, he reported that \$200 had been secured and expended. During the remainder of the year he was indifatigable in his efforts in the same work, and in November a unanimous vote of thanks was passed for the efficient and successful manner in which he had carried out the wishes of the General Committee. At this time the operations of the Association were conducted with the strictest economy, and we find, in 1855, the Committee issuing instructions that a room be secured, but the rent not to exceed £15 per annum, and the sum to be expended in the purchase of carpets and book shelves was fixed at £12 or £14. The expenditure for shelves was necessitated by the timely and very acceptable donation of nearly 300 volumes.

During this year, a conference of European Associations was held at Paris (France), the most important result of which was the adoption of a basis of Union amongst the Associations of different countries, which, by recognizing as fundamental the doctrines of Deity and atonement of the Lord Jesus Christ, and the authority of Holy Scriptures, was designed to protect the Associations, in after time, against any attempts to introduce unsound doctrines, or to secularize their objects. The basis as adopted reads as follows :—

“ The Young Men’s Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and their life, and to associate their efforts for the extension of His Kingdom amongst young men.”

The confederated Associations of America, at the Third Annual Convention, unanimously adopted this basis.

In 1856, the Association removed to much larger and more conveniently situated rooms, on Notre Dame Street, and during the year, considerable addition was made to the Library, the books thus added being principally donations from Mr. McCormack, of New York, and from some brethren in Germany. The regular mission work was faithfully carried on, but the most interesting feature in the year's operations was the meetings of the Third Annual Convention of the Associations of the United States and British Provinces, which were held on June 19th, 20th and 21st. On the 27th May, the following circular had been issued :—

MONTREAL YOUNG MEN'S CHRISTIAN ASSOCIATION AND CITY MISSION,

205 Notre Dame Street, May 27, 1856.

DEAR BROTHER : You will have already learned, by circular from the Central Committee of the Confederation of Young Men's Christian Associations of the United States and British Provinces, that the Third Annual Convention is to be held in this city on Thursday, the 19th of June next, and two following days. It gives the Montreal Association much pleasure to tender to the delegates whom your Association may appoint, the hospitality of our Christian families ; and to express the hope that our city will be favored by the presence of a large delegation.

Associations *not included in the confederation* are earnestly requested to send delegates as *Corresponding Members*, and it will afford the Montreal Association pleasure to extend to them also the hospitalities of the occasion.

Delegate's tickets are sent herewith. These tickets must be presented on the routes of travel to secure the reduction of fare. Should more tickets be needed by you, they can be had on application to Mr. W. H. NEFF, Cincinnati, or to this Association.

Associations appointing delegates, will oblige by sending lists addressed to F. E. GRAFTON, as soon as possible, that arrangements may be made for their accommodation. It will be gratifying to hear by letter from those Associations which cannot conveniently send delegates.

Attention is respectfully requested to the suggestion of the Central Committee. 1st. It is very desirable that the Associations should be represented as fully as possible. 2nd. That delegates should be selected who take an



active interest in their Associations. 3rd. That the Delegates be furnished with credentials by the officers of the Association they represent. 4th. That Delegates prepare written statements of the condition and progress of their Associations. 5th. That Delegates prepare beforehand the resolutions and other business they design presenting to the Convention.

ARRANGEMENTS AT MONTREAL.—The Committee will be in attendance to receive delegates on Wednesday, June 18th, after two o'clock, at the Rooms, No. 205 Notre Dame Street. Delegates arriving after 8 o'clock in the evening will proceed to the Ottawa Hotel, (registering their names as "Delegates to Y. M. C. Convention,") where arrangements have been made for their temporary accommodation, and in the morning will apply to the Committee at the Church.

The Convention will meet on Thursday, June 19, at ten o'clock, in ZION CHURCH. The Committee of arrangements will meet at the Church at half-past eight o'clock, for the purpose of receiving credentials, and forming a roll of the members.

The Rev. JOHN MCLEOD has kindly consented to deliver an Address before the Convention, on the evening of the 19th.

Letters, dispatches, &c., for Members of the Convention, may be directed to the care of F. E. GRAFTON, Box 594. United States postage to Canada is 10 cents.

Trusting that the Associations will implore the Divine blessing upon the projected Convention, and that grace and wisdom may be given to those who shall take part in its deliberations,

I am, dear Brother, yours in Christian love,

F. E. GRAFTON,

*Secretary M. Y. M. C. A.*

In accordance with this circular, the Convention assembled in the old American Presbyterian Church, corner of St. James and McGill Streets. At 10 o'clock the meeting was called to order. The roll of Associations having been called, 75 delegates representing 23 Confederated Associations, and 12 delegates from 3 other Associations responded to the call. The Montreal brethren, who were then present as delegates, were: T. J. Claxton, Jas. Baylis, D. A. Poe Watt, George Childs, R. Miller, F. E. Grafton,

W. Hibbard, R. Lockhart, R. S. Oliver, and James Smith, (with 3 exceptions these brethren are still active members). The Associations represented were :—

#### CONFEDERATED ASSOCIATIONS.

St. Johns, New Brunswick, . . . . .	2 Delegates.
Montreal . . . . .	10 “
Kingston . . . . .	6 “
Hamilton . . . . .	1 “
Brooklyn, N. Y. . . . .	5 “
Oswego, N. Y. . . . .	1 “
Troy, N. Y. . . . .	9 “
Buffalo, N. Y. . . . .	5 “
Newark, N. J. . . . .	4 “
Philadelphia, Pa. . . . .	1 “
Harrisburgh, Pa. . . . .	1 “
Washington, D. C. . . . .	9 “
Richmond, Va. . . . .	2 “
Charleston, S. C. . . . .	1 “
Louisville, Ky. . . . .	1 “
Cincinnati, O. . . . .	6 “
Cleveland, O. . . . .	4 “
Columbus, O. . . . .	1 “
Springfield, O. . . . .	3 “
New Albany, Ind. . . . .	2 “
Indianapolis, Ind. . . . .	1 “

#### OTHER ASSOCIATIONS.

Boston, Mass. . . . .	8 Delegates.
Portland, Me. . . . .	2 “
New York . . . . .	2 “



The Borough Branch of the London Y. M. C. A., was also represented by its President, Mr. Thos. H. Gladstone, who was warmly welcomed to a participation in the deliberations.

Mr. Wm. H. Neff, of Cincinnati, Ohio, was chosen President. Several very important resolutions were passed, among the more prominent, being the adoption (as already stated) of the Paris basis. Even at this early date in Association history, the somewhat difficult question of amusements in connection with the work, had begun to be agitated and a deliverance of the Convention on this subject, was made to the following effect: *resolution laid on the table*

That, as vital piety and earnest practical godliness are intimately connected with a healthy physical system, it is very advisable, in the opinion of your committee, that Associations should, as far as possible, make arrangements for the physical improvement and development of their members. Especially is this necessary in the Associations of our larger cities, the members of which, generally, are confined during the day to sedentary employments, without any opportunity whatever of renewing their relaxed and wearied systems by those generous appliances which are open to the young men of the world.

Your committee would also suggest to the Convention, that the establishment of some means as are here alluded to would doubtless induce many young men, whose hearts have not been given to Christ, to join the Associations, and thus they would be brought under the influences of active members, and led, perhaps, to the prayer meeting, and finally to the foot of the cross.

Your committee report the following resolutions :

1st. That, as bodily health is intimately connected with mental and spiritual activity and development, anything that conduces to the same must be beneficial, *per se*.

2nd. That, when properly conducted, gymnasiums, baths, and bowling alleys, are beneficial to bodily health and physical development.

3rd. That the public sentiment in many of our cities in regard to bowling alleys renders it inexpedient for this Convention to recommend their establishment.

4th. That we look upon billiards as detrimental to health and morals.

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5th. That this Convention approves of every proper means being used by the Associations for interesting and improving the young men of our cities, and of thus drawing under good and Christian influences, those whose hearts have not yet been given to the Saviour.

6th. That, from all these considerations, this Convention would respectfully recommend to the Associations, whose circumstances render it practicable, the establishment of gymnasiums and baths to be as far as possible self-supporting—that is, to be maintained apart from the regular dues of the Associations.

The principal speeches were delivered by Rev. John McLeod, Pastor of the Church in which the sessions were held, Mr. W. C. Langdon, of Washington, D. C., and Mr. Gladstone, of London, Eng. Devotional meetings were held each morning, at 7 o'clock, and a general public prayer meeting held on Sunday, at 4 p. m., closed a series of meetings which were pronounced to have been deeply interesting. "The Spirit of God evidently seemed to be present, and His influence felt in every heart."

During the three days' session of Convention, the time was fully occupied with the business which had called the brethren together, and but little opportunity had been given the delegates to see the city, or to form the acquaintance of our citizens, but at the close, they were induced to stay a day longer for that purpose, and every possible arrangement was made for their entertainment.

By invitation of the young men of the Wesleyan Church, the delegates assembled, on Monday morning, in front of the American Church, where there was in waiting a long line of carriages in readiness to convey them over the city and environs. Ample opportunity was afforded of viewing the beauties of the varied scenery, and while visiting the zoological gardens, a photograph of the party was taken.

In the evening an entertainment was given in the basement of the American Church, where the brethren mingled together in



social converse, and partook of the generous cheer which had been provided. Short fervid speeches were made, and the closing address of Mr. Baylis, President of the Montreal Association, commended the visitors, on their homeward journey, to the protection of the Almighty, and wished them an earnest and affectionate farewell. These interesting exercises were then concluded by a parting benison from Rev. Donald Fraser, of Coté Street Presbyterian Church. On the morrow, the brethren took their departure from the city, doubtless carrying with them many pleasing memories of the Third Annual Convention.





## CHAPTER V.

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The year 1857 opened with a good degree of enthusiasm and with bright prospects of usefulness, and the liberality of the Christian public had placed, in the hands of the members, the means of extending its operations, and of effecting a larger amount of good than ever before. The large increase of members, during the previous year, had warranted the engagement of more central and commodious rooms, and also of making them more attractive to young men out of the Association. The contributions to the mission fund also enabled the Committee to employ a second missionary. Notwithstanding these signs of progress, the additions to the membership were fewer than in previous years, and the report of the Committee expressed a fear lest "the attractions spoken of have been too much relied upon, to the neglect of personal exertions on the part of members." It was also found that while many young men, and others, strangers in the city, had availed themselves of the advantages offered, the members did not appear to appreciate them to the same extent. The superior accommodation of the new rooms, enabled the Committee to put the Library under much more systematic management than formerly, and during the year, a portion of the books (carefully selected) were set apart exclusively for use in the jail and hospital, this portion being placed in charge of the missionaries. In addition to a Sabbath Afternoon Bible Class, a French Bible Class was commenced under the alternate charge of Revds. Messrs. Cyr, Woolfe, and Tanner, with good attendance and bright promise. A Monday Evening Bible Class, for young men, was also regularly held.



Following up a plan adopted in 1856, a second series of (eleven) lectures on religious subjects, for the benefit of the working classes in Griffintown, were delivered by the ministers of the city. The aim was to reach a class often too negligent of the means of grace, and too much neglected by those in a different station of life. The greatest interest was manifested by the large number who attended, and the lectures were of a high character. Another course of 8 public lectures were delivered, in course, in Mechanics' Hall, and proved alike interesting, and financially successful.

A most important action was taken by the association during this year, one which cannot but reflect credit upon it, and which after events proved to have been wisely taken.

We have referred to the confederation of Associations consummated in 1855. By a resolution then adopted, the Central Committee was required to ascertain the wishes of the different Associations, in regard to the time and place of holding each Annual Convention. Before proceeding to notice the action taken upon the choice for the locality of the Convention of 1857, it may be stated that at a meeting of the Montreal Association, held 10th Feb., the following motion was given by Mr. Hemming :—

“That *Slaveholders*, or persons avowing sympathy with *Slaveholders*, are ineligible for membership or communion with the Young Men's Christian Association of Montreal, and that a notice to that effect be placed in a conspicuous position in the reading room of this Society.”

This elicited much discussion, but it was resolved that while fully approving the condemnation of slavery, final decision should not be taken until the call for the next Convention should be issued.

In March, a letter from the Central Committee, named Richmond, Virginia, as the next place of meeting, and asked a vote of the Montreal Association on the same. The discussion of the

question was now earnestly entered upon, and that in a truly christian spirit, the meeting having engaged in special prayer before the final vote should be taken. The following series of resolutions were presented by a special Committee, which had been named for the purpose :—

“ That it is inexpedient that this Association should concur in the appointment of Richmond, Va., as the place in which the next Convention shall be held, for the following reasons :—

1st. Holding as we do anti-slavery sentiments, we feel that by sending delegates to a slave-holding locality, our position would be compromised, not merely by the fact of silence virtually imposed upon us, but also by our seeking fellowship with slaveholders in their own locality.

2nd. That Richmond being a slaveholding locality, our delegates, in partaking of the hospitalities of their friends, would probably be waited upon by colored persons, perhaps brethren in Christ, held in bondage by others also professing to be brethren.

3rd. That we claim not only for ourselves, but also for colored young men, a right to recognition and fellowship, in the Convention, as brethren in Christ, which right we fear would not be accorded them in a slave-holding locality.

Wherefore, this Association recommends that the Convention be held in Brooklyn, N. Y., and in the event of that locality being chosen, that our delegates be instructed to urge upon the Convention the rights of colored young men to recognition and fellowship, in connection with the Confederated Associations.”

The feeling in favor of the sentiments expressed in these resolutions, was shared by a very large majority of those present, there were a few, however, who thought it inadvisable to take the decided stand which was finally agreed upon. These brethren desired that Richmond should be concurred in as the place of gathering, and recommended the adoption of the following :



"That while we cherish feelings of repugnance to that system which makes chattels of human beings, and to those principles which deny christian fellowship to brethren in Christ, on account of their color, we still owe a duty to our Southern brethren, which we have not yet discharged.

"That the delegates from Montreal be instructed to bring prominently before the Convention a set of resolutions, to be prepared by the General Committee, expressive of our abhorrence of slavery, and our want of sympathy with those who cherish slaveholding principles, also, if possible, obtain a vote of the Confederation, or an amendment of its constitution, to admit christian brethren, without distinction of color, into full membership in our Associations."

While the motives of the brethren who sought the adoption of these resolutions are worthy of respect, still it was felt certain that the discussion of the question of slavery, in any of its forms, would not be permitted in the Convention, and therefore, after earnest prayer, the question which had occupied (for some weeks) the attention of the brethren, was decided by the almost unanimous adoption of the following resolution, moved by Mr. F. E. Grafton, seconded by Mr. J. Baylis:—

"That as the Church of God is composed of believers in the Lord Jesus Christ, without distinction of social position, nation or color,—Southern Associations, in refusing membership to certain Christian young men on account of color, assume a right inconsistent with the claims of colored Christians to sympathy and fraternal affection, therefore,

*Resolved*:—"That this Association cannot vote for Richmond, Va., and as Southern Associations which reject Christian young men of color, from membership, are connected with the Confederation, therefore, this Association resigns its connection with the Confederation, as at present constituted."

The brethren fully realized the importance to be attached to the position taken, and also felt that in voluntarily withdrawing from communion with the brethren of the other Associations, they would, to some extent, be deprived of many sources of encouragement, still they experienced an inward consciousness that their action was pleasing to their Heavenly Father. They now considered it necessary, that Christians generally should be made acquainted with the facts of the case, and a Committee was appointed to prepare a circular to all Young Men's Christian Associations, setting forth, in full, the reasons for withdrawal. The following will show that while the circular was of an explanatory character, it also contemplated other important changes.

*Resolved*.:—"That in view of the advantages connected with the Union of the Young Men's Christian Associations, on this continent, it is desirable that a Union be formed, based upon the constitution of the present Confederation, but recognizing the right of all Christian young men who hold the doctrinal views, therein set forth, to membership, without regard to national, or any other distinction. Therefore, resolved, that we prepare a circular to kindred Associations on this continent, defining the position of this Association and inviting them to unite to form an alliance on the above basis, and also to express our regret that the position of the Southern Associations compels us to adopt such a course."

This circular was widely circulated throughout the United States and Great Britain, it also appeared in leading papers, and it is pleasing to know that the action taken, tended greatly to strengthen Christian brethren, whose sympathies and efforts were engaged in behalf of the oppressed. Responses were received from various parts of the Continent and Europe. The Kingston, (Ont.) Association, subsequently withdrew from the Confederation, and the Halifax (N. S.) Association expressed its sympathy, and its desire to unite with such a Confederation of Associations as that



proposed. A resolution of the Leeds (England) Young Men's Anti-Slavery Society, expressed their gratification at the course adopted, and the Washington (D.C.) Association, while regretting the step taken, expressed their belief that the brethren had acted conscientiously, and recorded their prayerful regard for our work. The San Francisco (Cal.) Association in a most affectionate epistle, stated "that, although this Association does not see it to be its duty to withdraw from the Confederation, on the ground of the exclusion of colored persons from some of the Associations, and the non-recognition, by the Confederation, of Colored Young Men's Christian Associations, they nevertheless condemn the practice as wrong, and recognize, in the action of the Montreal Association, with respect thereto, not a spirit of dis-union, but only a fair exercise of Christian freedom. That they, therefore, desire to remain in brotherly correspondence, and fellowship with the Montreal brethren."

During the year, a petition was presented to the different branches of Government, praying for a dis-continuance of public labor on the Sabbath, and the release of government employees, from the performance of official duties, on that day. Also to the Corporation of the city, for the establishment of a Reformatory, for juvenile offenders. The manifest injustice of exposing youths to the contaminating influence of old and hardened violators of the law, thus in all probability completing their ruin, and making them outcasts and enemies of society, forever,—led the Committee to an effort for the establishment of such an institution.

On June 28th, the utmost excitement prevailed throughout the city, caused by the news of an appalling accident, which had occurred upon the river. The Steamer "Montreal," (of Quebec,) left that city, on the previous evening, having on board about 500 Scotch immigrants, who had just arrived. Within an hour after leaving Quebec, it was discovered that the boat was on fire, and

in a few minutes the flames had gained such headway, that there was no possibility of saving the vessel. The scene which followed was most heart-rending. Men and women flung themselves from the burning vessel, only to meet a watery grave. The Steamer "Napoleon," which was near the "Montreal," when the fire broke out, rescued a number of the passengers and crew. On the arrival of the "Napoleon," in the wharf of our city, the excitement was intense. On the deck of the steamer, almost under foot, beneath the hot sun, but sheltered from its rays by a sail, lay the bodies of some of the victims. Little children, from the nursing baby up to the lad of 8 or 9 years of age, lay huddled together,—there, a young man and girl, in the freshness of their youth,—women worn with the toil of the world,—mothers' perchance, and leaving their orphaned children to the charity of strangers : these made up the list of the dead brought to Montreal. There were also many wounded ones to care for, and a still greater number who had lost their all, and now landed on our wharves with scarcely covering for their bodies. For the alleviation of such great misery, and to furnish the necessities of the case, many were found ready to contribute time and money, and none were more active than the missionaries, and some prominent members of our Association. Immediately after the passengers had disembarked, the Association provided hats and caps, with other articles of clothing for all the male passengers, and in other ways, co-operated with the civic authorities and charitable institutions. By this terrible accident, 253 human beings perished, and in the cemeteries of Montreal and Quebec, now lie all that is mortal of those unfortunate strangers, who, with high hopes and swelling hearts, came to seek a home in this land.

During the year 1858, the accession to the membership was but small, and a revision of the list shewed that there were 165 members. The Association suffered somewhat, by having been



compelled to remove from the commodious and convenient premises on St. James Street. A suite of rooms, on McGill Street, were engaged, but were not so central. The Committee, however, determined to make the best possible use of the facilities at their disposal, and a cordial invitation was extended to strangers and seamen. The latter freely accepted the invitation, and large numbers assembled there, every evening. It is worthy of notice, that from the earliest days of the Association, this important, but often neglected class, received every attention at the hands of the missionaries and members, and the "Seamen's Mission," has been to a great extent, (indeed almost exclusively) prosecuted by the Association for many years.

The frequent removal of the rooms had such an injurious effect, that the Committee expressed an earnest hope that the religious public would, during the following year, enter vigorously upon the erection of a building, which it was proposed should be a Bible House, and for the use of the non-denominational religious societies. Even at this time, the members of the Association felt that a permanent building was desirable, a building which would furnish every convenience for the work being prosecuted.

Recognizing the importance of Bible studies, a Sabbath Morning Bible Class was commenced, (the afternoon class being also continued). The newly organized class was of a more social character, and was designed specially for those who were not connected with Church Bible Classes.

On the 10th March, a daily morning prayer meeting was established, and continued in the rooms for some time, when, the religious interest having increased, the Mechanics' Hall was engaged, where the attendance was larger ; and a delightful spirit of devotion, love, and christian freedom, characterized the meetings. The meeting was again removed to the rooms, where it was continued with good results. During the year, a more than usual

interest was taken in the young men who came as strangers. These were usually met on their arrival in the harbor, and aided or directed as their circumstances required. Some were taken direct from the ship to situations, or to respectable boarding house ; sometimes to both. The publication of "Papers to young men," was also continued, the two papers printed being entitled respectively "The Dying Peer," and "He took not heed to his ways." Two additional tracts were also issued, "Hints to Emigrants," and "Counsels to Seamen." These four papers were admirably adapted to the classes from which they were written. A hymn for young men, founded on the dying words of the devoted Dudley A. Tyng, of Philadelphia, "Stand up for Jesus," composed by a member\* of the Association, was also printed for distribution.

The mission work greatly increased, and the two missionaries were fully employed, and a greater number of members of the Association, and influential members of various churches, assisted at the mission prayer meetings and in the mission schools. The following extracts, from the annual report, show the labors of the missionaries during the year :—

Number of tracts, &c., distributed	-	-	-	40,794
Copies of Scriptures furnished, principally to sailors,	-	-	-	141
Visits to families,	-	-	-	6,732
" stores and boarding houses,	-	-	-	403
" the sick.	-	-	-	272
" benevolent institutions,	-	-	-	176
Persons induced to attend church, over	-	-	-	50
Drunkards induced to sign the pledge,	-	-	-	5
Mission prayer meetings held,	-	-	-	296
Estimated attendance,	-	-	-	3,500
Visits to ships and steamers,	-	-	-	1,150
Bethel services.	-	-	-	60
Children introduced into Sabbath Schools,	-	-	-	54

\* Mr. James Baylis.



✓ We learn from these facts that the old and young, sick and poor, the sailor and landsman, and the poor drunkard, alike shared the advantages afforded by the Association.

The reports for 1859, speak regretfully of the comparatively small number of members who took active part in the general work among young men. On the other hand, the mission work received a large share of attention, and the labors of the missionaries were much blessed, and a further proof, that this was the Lord's work, was shewn in the fact that the contributions, towards the mission, exceeded by \$200 the income of the previous year, and the Committee closed the year with a balance of \$100 on hand.

The course of lectures delivered was also one of the best and financially the most successful of any which had been organized, and the reading rooms were well used. After the return of the delegates (2) from the International Convention, held at Troy, in July, (where they sat as corresponding members), they spoke so earnestly, with reference to the essays read, and discussions which had been entered into, respecting the working of Associations, and particularly that portion respecting the importance of prayer meetings, that a Sabbath Afternoon Prayer Meeting was commenced, which rapidly increased in members and interest, and for many years continued to attract large numbers.

During the year 1860, (apart from the city mission), little was attempted by the Association. In the rooms, in addition to the usual association gatherings, two weekly meetings were held for seamen, and a Sabbath Evening Bethel Service was also held there, with a good attendance. The Sabbath afternoon meeting continued with increasing interest, and much spiritual good resulted therefrom. The press was again employed for the dissemination of Gospel truth, 3 papers having been published, entitled respectively "Words by the Way," for seamen, also an edition of the

same addressed to medical students, and one, "The Black and Dark Night," for young men generally. It was also thought advisable that female agency should be employed in the city mission work, and a lady having been found with spare time, and a heart to the work, she was engaged and labored zealously to the entire satisfaction of the Committee. In May, <sup>1860</sup> our present efficient city missionary\* was engaged, and at once entered upon his work.

A special effort was now made to secure a permanent building for use as bethel, and a Committee appointed to consider the matter, consulted with several prominent officers of vessels in port. It was suggested that the British Government had, at the time, a number of old war frigates, for which they had apparently no more use, they having been replaced by larger ones, the authorities would, if applied to, grant the Association one of these vessels for the purpose of a floating bethel. In accordance with the suggestion, the following petition was addressed to the Right Honorable the Lords of the Admiralty :

"The attention of your Lordships is respectfully called to the wants and comforts of British and other seamen, in the Port of Montreal, Canada, in regard to worship on the Lord's-day, and other intellectual and religious advantages.

For many years, Divine service has been conducted, in connection with the "seamen's mission," on the decks of vessels in the harbor. This has always been found both inconvenient and difficult, owing chiefly to the heat of summer, and the cold and rains of the spring and autumn.

The number of sea-going vessels which have already visited the Port, this season, is about four hundred, carrying seven thousand hands. This is exclusive of lake steamers, schooners and barges, which carry a large number of men, and are constantly in the harbor during the shipping season.

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\* Mr. John Millen.



Should your Lordships see fit to grant, for the purposes of the "seamen's mission," an old ship of war, which could be brought over the Atlantic, the mission would fit it up as a place of public worship for seamen, and would also fit up a suitable portion of it, as a reading room for them, where they should have access to books, papers and writing materials.

Persuaded that your Lordships are ever ready to promote the welfare of our seamen, it is not deemed needful to use argument to enforce the request now presented.

The commander of a vessel visiting this Port has engaged to bring the ship over the ocean, should one be granted. This commander feels a deep interest in the object now presented."

This petition was signed by His Lordship the Anglican Bishop of Montreal, the Ministers of each denomination in the city, and a number of leading merchants. It was favorably received by the authorities, and a dismantled vessel was offered, but further enquiry elicited the fact that the expense of fitting up and bringing it to Montreal, would be very great; this along with other difficulties, led to the abandonment of the plan.





## CHAPTER VI.

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The year 1862, was truly a dark one in the history of the Association. The membership had gradually decreased, and for some time, it was impossible to secure a quorum, even for the purpose of taking the ballot for any names which were proposed, and this—the prerogative of the membership generally, had to be assumed by the members of the Committee, many of whom remained true to the trust reposed in them. One by one, the mission stations had been abandoned, and finally a meeting was held on the 17th November, at which the President, (Mr. Grafton), stated that the object of the gathering, was to consider the question of disbanding the Association. The attendance, however, was so small, (only 9 present), that it was deemed inadvisable to decide the matter, until a larger gathering could be secured. Those who *were* present, however, favored the continuance of the work, and it was resolved :

“ That a Committee be appointed, consisting of one member from each of the denominations represented in the Association, to take into consideration its present condition, and devise some means for its resuscitation, and report at the annual meeting, to be held on the 24th.”

✓ At this time, the Association met in a room, in the Mechanics' Institute, having the use of the same for one hour per day, besides every Tuesday evening, for which privilege, the sum of \$20 was to be paid for 4 months, (July to November); and on the 1st of the latter month, the Association was homeless ; the meeting of the



Committee, on the 10th, being held at the residence of Mr. Geo. Wilkes, the Recording-Secretary. The Annual Meeting was held in the Mechanics' Institute, on the 24th November, when the President briefly reviewed the past operations of the Association, and expressed his opinion that the necessity for such an Association still existed, and should call out the active exertions of the Christian young men of the city. An animated discussion was entered upon and it was agreed that the Association should be sustained. The report of the Committee appointed at the previous meeting, recommended an active canvass of the several churches, in order to secure a staff of earnest young men who would accept positions on the Committees of the Association—to hold a social meeting, to which all young men should be invited, and finally, to secure rooms in some suitable locality. The first suggestion had, to a limited extent, been acted upon by the Committee, and the second was put into practice at the adjourned annual meeting, held December 1st, when an efficient staff of officers was elected, from those who had consented to act, and a large number of names were proposed for membership. Light, however, appeared from amidst the gloom and darkness which had so long encompassed the work.

The timely visits, to our city, of Rev. Mr. Hammond, and other evangelists, had sent a thrill of life through every department of the Church of Christ, and the ranks of the membership gained large accessions of earnest young men, who, filled with love for Christ and for perishing souls, entered heartily into Association work. There had also been chosen, as executive officers, men of earnest devotion and untiring energy, and to their judicious management, we owe, under God, much of the progress, spiritual and material, which has since been made.

The third recommendation of the Committee, yet remained to be acted upon, and on the 7th January, 1863, the President,

Mr. Thos. Leeming, reported that the most suitable apartments, which could be obtained, were two rooms over the Bank of Toronto, on St. James Street, the rent to be at the rate of £50 per annum, from that to the 1st May,—the Association to have the refusal of the same for the following year.” He also stated that “in view of the loss which is being sustained by the Association, through not having rooms, and the urgent necessity for deciding at once, two members of the Committee had taken the rooms on their own responsibility. The Committee decided to enter the rooms at once, and instructions were given that the rooms should be furnished and prepared the same week. This having been done, on the 13th, the regular monthly meeting was held there.

The Association from being (as it had for a year or two been) little more than a committee supporting, and reporting the city mission, with its two missionaries, had become an active organization, alive in all its parts, and numbering over 200. Large and efficient sub-committees were chosen, to carry on the several departments of labor,—the mission field, in particular, receiving large share of attention. The Committee in charge of this work was supplemented by the addition of 24 young men, to aid in carrying on the numerous meetings established in various parts of the city. An important work was also commenced among the soldiers, then in garrison, and tract distributors regularly visited the several barracks. In order to reach, more effectually, the large numbers of young men who formed the regiments in garrison, a social meeting was held on February 14th, 1863, to which all the christian soldiers were invited. About 75 responded to the invitation, and they were much pleased with the meeting.

The Association had, but fairly, entered into the new rooms, when a fire occurred in part of the same building, and slight damage was done to the furniture, but repairs had scarcely been completed, when a change was again necessitated, by the



refusal of the landlord to lease the premises for religious meetings. Accordingly, a suite of rooms, adjoining the Post Office, were obtained, and in May, 1863, they were taken possession of. Early in the year, a letter was received from the Chicago Association, inviting delegates to an International Convention, to be held in that city. The last session of the "Confederated Associations" had been held in New Orleans, in 1860, when it was voted to hold the next Convention at St. Louis. At the time appointed, however, several of the States of the Union, which included a considerable number of the members of the Confederation, were in rebellion against the United States Government. St. Louis was so seriously menaced, as to render it unsafe to hold the Convention, and the meeting was postponed. The civil war having broken up the old Confederation, it was thought proper, by the Central Committee, to re-organize upon a new basis, by inviting *all* the Associations of the loyal States and British Provinces, to send delegates to the proposed Convention. Such were the circumstances which called forth the invitation referred to. The invitation was accepted, and the delegates (3 in number) were directed, "if they see expedient, when there, to suggest the appointment of a provisional committee, to make arrangements for an adjourned Convention, to be held in 1864, at which the constitution, previously submitted to the Associations, shall be adopted, such amendments being made as a majority of the Associations shall agree upon, and at which Convention, the re-organization of the Confederation shall be completed,—and further, that the Associations be invited to hold said Convention in the City of Montreal." The Convention assembled on the 4th of June, and continued in session for 3 days. Several important matters were discussed, and among the resolutions was one strongly condemnatory of slave-holding principles, and expressing gratification "at the steps already taken by the government of the United States, for the removal of the

great cause of slavery,—the *sum of all villainies*," as it was termed. The Convention adjourned to meet at Boston. It was, however, gratifying that the action taken by the Committee was such, as to lead to our re-union with the brethren in Convention, and the full recognition of the rights of all christian brethren, to meet on terms of common equality, without reference to color.

The year was marked by great activity in every department of labor. The mission work was most energetically carried on, and every effort was put forth to render the rooms attractive and useful. Almost every evening was set apart for some special work : Monday evening, a french class : Tuesday evening, conversations on Scripture subjects, and devotional exercises ; Thursday, once a fortnight, debates or essay reading on subjects to be approved by the Association ; the alternate Thursday evenings to be devoted to musical classes ; and Friday evenings, Bible class ; Wednesday and Saturday, were not provided for, the former being the evening on which the weekly Church meetings were held, and the latter being occupied, by most persons, in other necessary duties. In October, it was suggested that an effort should be made to raise a fund for purchasing a Library of Reference for the use of members and Sabbath School Teachers. This suggestion was acted upon, by holding a social meeting, on the 29th December, to which all Sunday School Teachers were invited, and which was largely attended, by Superintendents and others. The plan was highly approved of, and the following resolution was unanimously adopted :—

“ That this meeting regards the subject proposed by the Montreal Young Men’s Christian Association, of forming a library of reference, including a complete and efficient collection of the works useful to assist in the labour of Sunday School Teaching, for the free use of the Teachers of the City as an urgent necessity.”

A subscription list was opened and in a few weeks, nearly



\$1,000 were subscribed, and about 300 volumes of valuable reference works secured, while the circulating library, of which a nucleus already existed, was increased to 1376 volumes.

The year 1864, was undoubtedly the most important yet passed through, and at its close, the members had cause for renewed thanks to God, for a continuance of outward signs of favor, and for an enlarged sphere and means of usefulness. More spacious rooms were secured on St. James Street, and were entered in May. The Mission work was prosecuted with more than usual energy and success. The plan prepared and rules adopted by the mission committee of the previous year, were carefully adhered to, and with a large staff of earnest workers, the field was fully occupied. Of the 13 districts, into which the city had been divided, 9 were taken up by the Association, two of the remaining districts offered no field, being inhabited almost by French Roman Catholics, and the third district was found under the efficient charge of a mission, connected with one of the city churches. Twenty meetings were held weekly, some of the brethren having had to walk twice a week, in fair weather and foul, two and three miles to their posts.

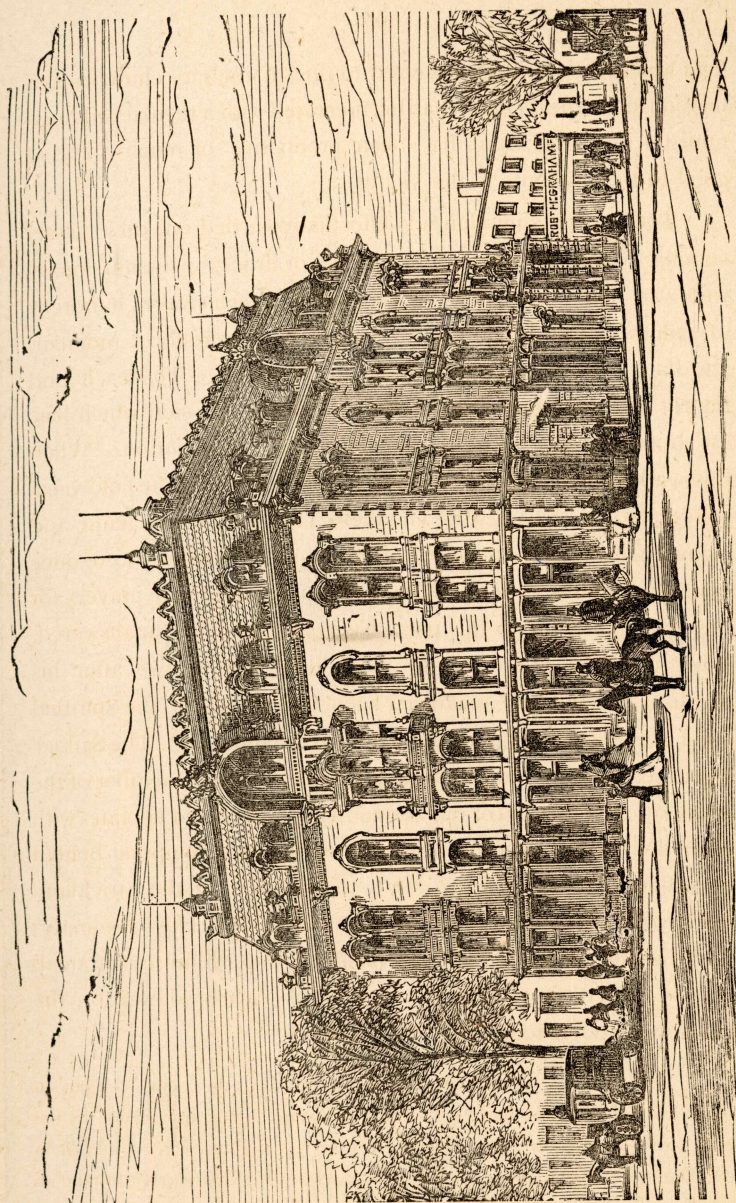
The benefit to those engaged was most apparent, some of them having decided to devote themselves more entirely to ministerial or missionary labor. The Sabbath Evening Meeting which had formerly met on College Street. was, this year, transferred to more commodious and central rooms, on Nazareth Street, where it continued for some years to be carefully worked by a special Committee of 12, who visited, in connection with it, the whole of Griffintown, that district being regularly divided among its members, who, as opportunity offered, read and prayed with the families to which they went, paying special attention to the sick. A Children's Penny Savings Bank was also established and proved very acceptable. The attendance at the meetings was large. This

field was subsequently transferred to one of the city churches as a mission, and a neat church has been erected with a regular ordained minister in charge, and has been productive of much spiritual good to the residents in the vicinity.

The seamen's mission was effectually carried on, each vessel coming to port was visited, once, twice or thrice, by the missionary who was, in every instance, well received. Each season, hundreds of sailors visited the port, were with us, as it were for a moment, and then departed, perhaps to return no more. To reach and benefit this important class, is the aim of the mission which has, for so many years, been carried on by the Association. When this work commenced, in 1855, it took the place in the field vacated by the late devout Mr. Thaddeus Osgoode, whose name and memory still lives in the hearts of thousands, whose lives were once quickened by his faith and quiet zeal, and whose many prayers for the seamen coming to this port, have not remained unanswered. When the Association took up the field, a year or two after his death, it was the only organized agency at work, for the spiritual good of the seamen, but now others entered the field. The Sailors' Institute, founded and managed, for some time, by a member of the Association, sprang out of our seamen's mission, and co-operates with us on their behalf, working more especially for the temporal benefit of sea-faring-men. By the kind co-operation of the Strickland Society (a society of young ladies attending Mrs. Lay's Seminary) the Missionary was enabled to make up ship's libraries for small vessels. That they were appreciated is clearly shewn by the following extract from a letter received.

"I have much pleasure in informing you, that the books you put on board last voyage have been very much read and highly appreciated by the men and boys on board ; and they were greatly delighted when I told them that they were sent by some young ladies, who were kind enough to take an interest in sailors, and who had their spiritual welfare at heart.





Association Building, Washington, D. C.







I think by the grace of God these little books may be the means of awakening some of them to a thought of their future state, and of what it is to be."

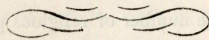
The visitation of the Hospitals, Jail, Refuges, and other Institutions, was promptly attended to, and 5770 visits were made to the poor and suffering.

Several important changes were made during the year. The work of the Committee having become too heavy for the honorary officers, and the claims of young men, especially strangers, upon its good offices being much neglected, it was resolved to engage a General Secretary, who should take charge of this department; accordingly the writer of these pages was engaged and entered upon his duties early in the month of March. Shortly after this, Mr. Massey's connection with the Association ceased, after eleven years earnest labor, and the following resolution was placed on record.

"That this Association sincerely regrets the necessity of parting with Mr. MASSEY, who has been connected with us in Mission-work for the past eleven years; and he has our warmest wishes for his success in whatever sphere Providence may call him to."

His place was filled by one of the founders of the Association Rev. Chas. P. Watson, who for many years had been a Pastor in London, Ont. Mr. Watson's special attention was directed to young men.

For the first time in the Association's History the question of branch association was now mooted and was frequently discussed. Of the action taken in this matter, we shall be called to speak while recording the labors of a subsequent year.





## CHAPTER VII.

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The year 1865 was one of outward growth in numbers and influence, but retrogressive in point of missionary labours. The committee had to contend with sorely straitened finances, and numerous changes in the working staff. Owing to the formation of another non-denominational City Mission Association, it was thought wise, in order to avoid complications in arrangements, that our Association should withdraw for the time being, from general City Mission work. Our missionary's labors were therefore during the summer months, directed almost entirely to the seamen, while in winter, he was engaged in fostering the cottage meetings, and other labors of the members. In this manner, the attention of the Association was directed more towards doing good to, and by young men. The work among the soldiers was still prosecuted, the nature of which is well set forth in the following report presented by the chairman of the Committee charged with the work.

“The Tract work among the soldiers, in connection with the Association, commenced three and a half years ago by myself in the College Street Barracks. The two battallions of Guards, on their arrival, were visited by Mr. Massey, your late missionary, and myself, but an order having been received from the authorities at home, to the effect ‘that no Tract distributors could be allowed to visit the barracks occupied by the Guards,’ we were obliged to desist; this order, however, referring to the *inside* of the barracks only, I took the opportunity of giving tracts to the men as they passed in and out from the streets; in this way a large number of religious papers found their way from time to time inside the barracks. The work continued in this manner for nearly three years when the Guards returned home, their places being filled by others,



and the authorities' order having reference to the Guards *only*, with the assistance of another young man, three of the regiments, together with the hospital, canteens and guard-rooms, were regularly visited, about eleven hundred tracts given away, on the average, every Sabbath. Through ill health, my companion was obliged to give up the work. Mr. Brown, a member of the Association, succeeded him, and warmly entered into the work, bringing with him three more helpers. Since then the whole of the garrison, guard-rooms, canteens, &c., with the exception of the 30th Regiment, have been regularly visited and an average of about fifteen hundred tracts distributed per week. My fellow helpers having sufficient time at their disposal have frequently conversed with the men, pressing upon them earnestly and affectionately the importance of seeking the Saviour, and by so doing have met with much to encourage them. One brother writes me in April last :—‘ A young soldier professes to have found the Saviour through the instrumentality of Brother F.’ And this is not a solitary instance of good being done. Quite a number of soldiers from the different regiments quartered in the city have lately joined one of our churches, many of whom more or less attribute their conversion under God to the personal and affectionate entreaties of our brethren, Mr. Brown and his helpers. It will also be remembered that during the Guards' stay here not a few of them were brought to love the Saviour ; the judgment day will alone reveal the influence these simple messengers of peace exerted on the hearts and consciences of these men, many of whom we trust are now with us, brethren in our Lord and Saviour Jesus Christ. I may also state that your Committee last summer applied to the proper authorities for permission for a member of the association to visit St. Helen's Island on Sundays during the summer with tracts. They immediately complied with the request ; an order being given to me to cross in the garrison boat on Sunday afternoons which I did regularly distributing about 700 tracts every Sabbath among the 60th Rifles, Artillery and Royal Engineers quartered there. I invariably received from them, both officers and men, the greatest kindness, many of them frequently expressing their gratitude to the Association through me for their kindness in supplying them with religious reading. Time did not permit me to have frequent conversation with the men, but when opportunities occurred I entered into conversation with them, pointing out to them the importance of eternal things, and was always listened to, with thoughtfulness and attention.”

The number of tracts distributed, up to June, by this instrumentality, was 34,900.

A very important work was commenced in the fall of 1864, and carried on during this, and the succeeding year by the missionaries of the Association, when it was assumed by the Protestant House of Industry and Refuge, and has since been carried on, most efficiently, by the Committee of management of that valuable Institution. While the work has been transferred from this Association, its missionary renders valuable assistance during the winter months. Reference is here made to that work now performed by the "Out door relief Committee of the House of Refuge." For some time, difficulties had been experienced while dealing with the poor, and many unworthy ones imposed, not only upon one missionary, but upon each in turn. Often, had these difficulties been spoken of to each other, when finally, by invitation of a Christian gentleman,\* (a member of the Association), the missionaries of the city assembled at his residence, and discussed plans whereby their labors might be rendered more efficient. It was felt that some central place should be secured, where all might meet, and where the poor could also receive relief. The Association rooms were offered for this purpose. But a more serious obstacle now arose. To ask the poor to come, would be a mere mockery, if nothing was provided to relieve their wants. This difficulty was removed by the offer (immediately made) from the gentleman referred to, who agreed to personally furnish, for some time, all that might be needed. The Lord having opened the way for the work, it was at once entered upon, and one day in each week was, at first, set apart on which to meet the poor, but the number increased so rapidly, that ere long the missionaries were daily in attendance. The religious interests of the poor were also attended to, and a prayer meeting was held from 9 to 10, a. m., each day, after which the examination of cases presented was entered upon, and relief extended

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\* Mr. J. A. Mathewson.



as might be thought necessary. The work was brought under the notice of the public, and donations of money, provisions and clothing, were sent in to the rooms. During the first year's operations the total amount of donations received was \$1,117.75.

Number of cases relieved 1st month, 437 ; 2nd month, 1,663 ; 3rd month, 1,892 ; 4th month, 1,132 ;—total 5,124. Most families were relieved twice a week.

66 cords of Wood were distributed among 437 families ; 1,000 lbs. good Soap and 228 parcels of Clothing were given to the poor, and many persons were provided with situations, while several were also sent from the City.

As already stated, this work, at the end of two years, was taken up by other friends, in whose hands the work has largely grown, but has always been amply provided for.

The news of the assassination of Abraham Lincoln, President of the United States, sent a thrill of horror through, not only the land over which he had so ably presided for 4 years, (and whose people had just testified their approval of his upright walk, by re-electing him for a like term), but the whole civilized world was moved with horror and sorrow. At a meeting of the Montreal Association, held April 18th, 1865, the Committee was instructed "to prepare and forward a letter to the Young Men's Christian Associations of the United States, sympathizing with them in the present afflictive circumstances of their nation." The letter prepared was as follows :—

BELOVED BRETHREN,

We are prompted by feelings of warm affection and deep sympathy to address words of condolence to you at this time of your nation's sadness and sorrow.

Your land is this day full of mourning and lamentation, for the hand of the Lord has been laid heavily upon you. One to whom all eyes have been turned for more than four years, as holding in his hands, under God, the destinies of your nation, and the welfare of millions, has suddenly fallen,—not

crushed down by the accumulated cares, anxieties and arduous duties of his high position as Chief Ruler of a mighty nation, but stricken down by the cruel hand of a brutal assassin.

At the time we write, millions are assembling in earthly temples, on this solemn funeral day, to drop the mourner's tear, to pour forth their humble confessions, earnest supplications, tender beseechings and fervent prayers to the All-sufficient God, that in the day of their nation's calamity, He would be merciful unto them. Let us, though dwelling in another land, and belonging to another nation, drop the sympathetic tear with you who mourn the loss of your great and good President, **ABRAHAM LINCOLN**. Your loss we feel is, to no small extent, our own loss, and that of the world at large.

As we think of the agony of the heart-stricken widow, and the unutterable grief of the fatherless, our prayers ascend on their behalf, that the God of grace may plentifully pour the balm of consolation into their wounded hearts; and as we think of you as a people, so long afflicted with the terrible scourge of war, you, who just as the dreadful slaughter of the battle-field was disappearing before the extended olive-branch of peace, just as the shrill blasts of the trumpet of war were giving place to sweet songs of rejoicing, have been suddenly plunged into the depth of grief, your cup of joy dashed to the ground, your songs of triumph interrupted by tears, lamentations and wailing,—we would with you draw nigh to the throne of grace, that by the power and mercy of God, your nation's loss may yet become the nation's gain, through the inestimable blessings of freedom, peace and a well-ordered Government, being more firmly established and more fully enjoyed.

And shall your bereaved nation lift up its cries in vain? Shall the God of all the earth, the Father of our Lord Jesus Christ, not regard our united supplications? As the Lord liveth, He will surely hear, and this night of grief, and tears and mourning, shall be turned into light, and joy, and thanksgiving. The wicked rail and riot, Satan rages, but saints rejoice, for the Lord reigneth. Let the hearts of the mourners be comforted with the thought that God doeth all things well, that He is righteous in all His ways and holy in all His works, and that the time of a nation's chastisement is but the seed-time for a rich harvest, that shall surely be gathered in the Lord's own good time.

Let none then faint in the day of adversity, but be of good courage and strengthen your hearts in the Lord. Systems of error and evil, change and perish, but truth and right are immutable. Honored workmen, noble chief-



tains fall, but work for God's glory and man's happiness yet remains to be done.

As a Young Men's Christian Association seek to fulfil the sacred work to which you have been called, by showing forth the truth as it is in Jesus.

With assurances of sincere esteem and deep and fervent sympathy,

We are dear Brethren, &c.

This letter was received with much kindness by those to whom it was addressed, and replies full of affection and gratitude were received from many of the Associations.

In 1866, seventy new members were added, and the Association once again changed its rooms. While those occupied until May of this year, were very desirable in point of locality and accommodation, it was considered advisable to remove to less expensive premises, and a portion of the building, at the corner of Craig and Alexander Streets, was leased from the Bible Society for a term of years, at a moderate rental.

This year was not remarkable for any special efforts beyond those of former years. In September, an exceedingly interesting Bible Class was organized, under the leadership of Principal Dawson, L.L.D. At the opening meeting over 150 were present, and a like number continued to be present every Sabbath during the session. The regular meetings of the Association were maintained with considerable interest, and with blessed results to some who attended. Social meetings were held monthly, and proved of great value in rendering members better acquainted with one another, and tended to promote good will and fellowship.

The "Fenian raid" took place during this year, and the President, Mr. Bentley, offered the services of a number of the members, to aid the Citizens Relief Committee in delivering parcels at the various camps, and at the same time to aid in caring for the spiritual necessities of the volunteers.

The offer was accepted, and during the week or ten days that the volunteers were on duty, each camp was visited, and in addition to aid rendered to the Relief Committee, the delegates distributed a large quantity of religious, and other reading matter. Prayer meetings were also held in the camps whenever practicable, and the reports of the delegates shewed that every assistance in their power, was rendered them by the officers.

The first visit was made to the camps at St. Johns and St. Armands. At these camps the delegates were greatly assisted by the kindness of Cols. Pipon and Fane who furnished any passes which might be necessary, and in other ways aided them in their labors. The men gladly received the tracts and papers, and when it was known in the camp that they were being distributed, the men might be seen running after the delegates, and requesting that they might also have some. Some of the men were very earnest in their thanks, and the brethren who visited these camps, report that they felt themselves amply repaid for any inconvenience they may have experienced. The subsequent visits to the camps at these places were equally interesting.

At the camps at Huntingdon and Durham, religious services were held in the church and barrack-room, and were well attended; the men listened with deep attention to the remarks made, and joined heartily in the singing. Lt.-Col. O. Smith and Major A.A. Stevenson rendered valuable services to the delegates, and attended the meetings which were held.

At the camp of the Royals, at Hemmingford, a prayer-meeting was organized in one of the tents, which was kept up by some of the men, as long as the camp remained at that place.

The Committee also made up small packages of bound volumes, which were forwarded to camp, for use among the men.

In April of this year, Rev. C. P. Watson having accepted a call to the pastorate of a church, resigned his position as missionary.





Association Building, Toronto.







## CHAPTER VIII.

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For several years the delegates to the International Conventions had extended invitations to meet in Montreal. Hitherto they had not been successful, not from any want of desire on the part of the brethren to visit our city, but from a firm conviction that the cause would be more benefited by meeting in other cities. At the Convention held in Albany, it was decided that the Twelfth Annual Convention should assemble at Montreal, and accordingly on the 19th of June, 1867, after a lapse of 11 years, the members once more welcomed the brethren of the United States and British Provinces.

What great changes had taken place in the interval! Political, Social, and Religious. The United States had passed through years of trial, during which thousands of its young men had perished on the battle field, manfully battling to protect and sustain the union, and from these trials, the nation had come forth, purged of the fearful curse of slavery. The British Provinces, which then were in all matters separate and distinct, were now to a great extent united in one Grand Confederation, and under the title of the Dominion of Canada, had but a month or so previous, taken her place among the nations of the earth, as an equal. In social bearings equally great changes had been wrought, while in the Christian world still greater advance had been made.

In no respect was this more evident, on this continent, than in the growth of Associations. In 1856, 35 Associations were represented by 98 delegates, now Montreal welcomed 597 regularly accredited delegates, representing 106 Associations. These

delegates, with 75 corresponding members, took their seats in Zion Church, on the morning of Wednesday, June 19th. It is not necessary to dwell upon the meetings held during the 5 days over which the convention extended. The labors attendant upon the arrangements necessary for such a gathering were most arduous, and while it is impossible to recount all those who faithfully and untiringly labored, it is but justice that the names of T. James Claxton, Messrs. J. R. Dougall and D. Bentley, President, who acted as a Provisional Committee of arrangements, should here be placed on record. To the assiduous attention of the Honorary Reception Committee much was also due.\*

The arrangements for the reception and entertainment of the delegates, were perfect. The meeting of welcome was held in the new American Presbyterian Church, and was presided over by Major General Russell, a devoted, and humble christian, as well as a brave soldier. Among the speakers was Sir Henry Havelock, son of one, whose name is "familiar as household words." The speeches were earnest, and as the meeting closed, all hearts were melted into unison, and different nationalities were forgotten.

A glance at some of the leading features of the convention will suffice to shew its nature.

"Its *international character and tendency* are noteworthy. That the citizens of two nations, who had been for years in excited diplomatic relations, with constant and still-existing causes of irritation, should meet in convention, upon the boundary-line between them, and for a week, hold endearing communion, and discuss, and conclude important questions, without one ungracious allusion to past, or present grievances, was in itself a marvel. In no former age could this have been possible, and in it we see the power of

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\* Major General Russell, C. B., Hon. James Ferrier, M. L. C., Principal Dawson, L. L. D., Messrs. E. K. Green, H. McLennan, James Court, Henry Lyman, Charles Alexander, and others.



a true Christianity to bind together in loving brotherhood all the members of His Body.

The higher Christian unity was recognized, and a treaty of affection was formed, more firm and enduring, we believe, than can be made in the studied words of worldly diplomacy. And during the progress of the meetings, and to their close, the delegates from Northern States and Southern, engaged in prayer and praise, and fraternal communion with British officers and Canadian Christians, as all one in Christ Jesus.

That great *effective power* was embodied in the Convention, no observer could doubt. A view of the six hundred delegates in council revealed a body of men of unusual intellectual vigor. Not a few names known, and more yet to be known, were there : and the discussions, terse, pertinent, and sharply defined, exhibited a power rarely equalled, to grapple with the most difficult themes. And this power was rendered specially effective in their discussions. If there be one element of efficiency, more than others, resistless in the missionary movements of the age, it is that fervid zeal which fires every emotion, and sends forth the words of exhortation like white-heated bolts of flame, reaching the hearts of all hearers. Words of wisdom, aglow with love, and guided by the Holy Spirit, find no armor of callousness or depravity, which they cannot pierce. This fervid zeal marked the entire proceedings of the Convention.

It need scarcely be said that such a body was *harmonious* ; for intelligent and zealous Christians laboring with a single purpose should be a unit. But here there was scarcely a divided vote, or a symptom of discordant feeling, in the discussions of the entire session. We can account for this rare unanimity only by the fact that these six hundred men, during the earnest discussions of four days and nights, upon very important and difficult themes, were actuated by the single desire to glorify God in the salvation of

souls ; tacitly agreeing to hold in abeyance all personal feelings or opinions which might mar the harmony.

That the Convention was composed of men with the true *aggressiveness* of spirit and purpose, which carries forward the victories of Christ's kingdom, was evident to all. While they recognized, and wisely defined their relations to their various churches, as bound each to labor for the building up of his own branch of Zion, they yet felt that there was a common platform upon which they could stand, and, joining hand to hand, could march with increased power against the enemy of souls.

Every delegate seemed to feel that he had a work to do, and, in humble imitation of his Great Master in His mighty achievement of the world's redemption, was straitened until it be accomplished. The discussions and deliberations all tended to the one point, How can we best concentrate and intensify our plans for the saving of young men ? What means will most surely reach and win the thousands now imperilled, or on their way to ruin ? And they returned home filled with a resolute purpose, and fired with a holy zeal to labor more aggressively to this end."

A somewhat remarkable coincidence occurred during this convention. It has been recorded in a previous part of this work, how the Montreal Association had been foremost in the ranks, in taking a decided stand against the exclusion of colored brethren from the Membership of Associations. It was now her pleasing lot to welcome a convention, in which for the *first* time, colored young men—Christian Brethren—were received as accredited delegates. As a matter of interest, the following extract from the official record of the convention is introduced.

" E. V. C. Eato was called upon to report for the Colored Association of New York City—the first Association of colored young men ever organized. Mr. Eato came forward to the plat-



form, at the request of the President, and was received with the greatest enthusiasm by the Convention. He said :

Mr. President and Christian Brethren,—I rejoice that, as a representative of the New-York Colored Young Men's Christian Association, I stand under the glorious flag of Her Most Gracious Majesty, and upon the soil of Canada, where so many of my brethren, once enslaved, now, thank God ! forever free, have found an asylum. I come before you to represent the first Christian Association of colored young men ever established, planted by the Young Men's Christian Association of the City of New-York, some three months ago. At our first meeting only eleven persons became members, but now we have fifty-two names upon the roll. Our religious meetings have proved to be a decided success, and we have already been able to witness some of the blessed results emanating from them. We feel, Mr. President, that the practical work of reform and reconstruction for our brethren of the South, must be done through this kind of labor, and by Christian young men. We have been enabled to see such good results from the efforts of our own Association, that we desire to form similar ones outside of the City of New-York. The politicians of the country may do much to reconstruct society, and ensure the freedom of the sons of Africa, but we need the refining processes of Christianity to make of them good, true, noble citizens and worshippers of God. It is this that is the most powerful agent in the work. Thanking you, dear Christian brethren, for your kind welcome, I can only say that, with the blessing of God, we hope at the next Convention to be enabled to report an increase in our numbers and in our work.

By unanimous consent, the following resolution was offered by Brevet Brig.-Gen. Charles H. Howard, (Washington City,) and referred to the Committee on Associations :

*Resolved*, That the Committee on Associations of this Convention be instructed to report such measures as in their judgment will best promote the formation of Young Men's Christian Associations among the colored brethren throughout the United States and the British Provinces."

The battle had been fought—the victory won—might had been overcome—right, was the victor ;—

For right is right, since God is God,  
And right the day must win ;  
To doubt would be disloyalty,  
To falter would be sin.

The time of the convention was almost exclusively devoted to business, the only deviation from this rule having been made for the purpose of attending a Concert of Sacred Music, which was given on Thursday evening, at the Victoria Skating Rink. At this Concert, the Orchestra mustered 50 performers, and the chorus consisted of 200 voices, the whole being conducted by Professor Torrington. Between three and four thousand persons were present. On Monday following the close of the convention, the delegates, by invitation of (the late) Mr. John Redpath and Mr. Joseph Mackay, spent the day in a social way, on the beautiful grounds of the former, and it was not until the shadows of evening were growing long, that all had departed. By night most of the delegates had said good-bye to the friends by whom they had been entertained, and had gone to their homes in various parts of the continent.

In a previous chapter we have referred to a proposal that Branch Associations should be formed. This was now carried into effect. A meeting, called by advertisement, was held in Point St. Charles on the 20th December, 1866, for the purpose of taking such steps as might be necessary for the organization of a Young Men's Christian Association. The attendance was large, and after discussion a Constitution was adopted, and office-bearers elected.

A Committee was appointed to meet with the officers of the Montreal Association, and on the 7th January, 1867, this Committee submitted as the result of their labours a draft of By-Laws prepared by them with the assistance and co-operation of the General Committee of the Montreal Association. Their Report was adopted, and the organization of the Point St. Charles Association, as a Branch of the "Montreal Young Men's Christian Association" was completed. This Branch continued its operations for two years, when it was disbanded.

While the energies of our members had (during the early



part of the year) been to a great extent absorbed in preparation for the convention, the general work had not been neglected. 249 new members were added to the roll, and the mission meetings were sustained with undiminished numbers and interest, while conversions in some of them, much encouraged the workers. A course of lectures was delivered—classes in French, and for Literary pursuits, were organized, and Principal Dawson's Bible Class, was re-organized after the summer vacation, with an attendance equal to, if not exceeding that of former years, and as a result of the convention, three liberal subscriptions were proffered, conditionally, that a building should be erected for the Association, but after careful inquiry, the conclusion was arrived at, that the time had not yet come when it would be possible to carry out such an enterprise, although the hope was expressed that the day was drawing nigh, when, by the liberality of the wealthy merchants of the city, the Association should possess rooms of its own.

The year 1868 passed by unmarked by any event worthy of special remark. The members had for two years greatly enjoyed the Christian advice and co-operation given by Major General Russell, Commandant of the Military District of Montreal, and Captain Malan, A. D. C.\* Of the services rendered by the former, during the Convention, reference has already been made. While he had done much in his public capacity to aid us, his companion in arms, Capt. Malan, had been as assiduous in his labors on the Mission, and General Committee. Prior to their departure from the City, a farewell social gathering was held, and at the conclusion of an affecting and earnest address the General and Capt. Malan requested that their names should be retained upon the roll of members, with these words added thereto: "Absent on duty."

The subject of street preaching had often been discussed, but it had been deemed inadvisable to enter upon the work, as it

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\* Grandson of Caesar Malan.

was feared that disturbances would ensue. Attention was, however, again drawn to the importance of such an effort, and after consultation with the Ministers of the City, and also having received assurance from the Police Authorities that they would protect, to the extent of their power, those who might take part in the meetings, the field was entered upon, and three stations were selected,—Point St. Charles, the wharf, and Hochelaga. The most successful was that held upon the wharf, which resulted in the conversion of some precious souls. One young man awakened at this meeting, subsequently became a decided Christian, and is now a most devoted and successful Minister of the Gospel.

The workings of the Association during 1869 and the greater portion of the following years, were silent yet effective. No special outward signs were visible, yet the attention of the Christian Public was being gradually drawn to the important objects had in view by its members, and the prosperity, which by God's blessing attended the efforts of the past, gave promise of greater success in the future, if they should prove faithful to the trust committed to them. A pleasing feature of a meeting held April 4, 1870, was the attendance of His Royal Highness Prince Arthur, on which occasion an address was presented to him. He remained during the greater part of the evening, and took considerable interest in the short addresses delivered by some of the members, and also in the detailed account of the workings of the Association, as given by the President, (Mr. Claxton). The latter part of the same year saw the successful inauguration of a plan for the erection of a building for the Association, and the cordial manner in which the same was received by all classes of the community, clearly demonstrated, not only that the building was felt to be a necessity, but also that the friends of the Association were willing to furnish the necessary funds. A detailed account of all the steps taken in this important



movement will be given in a subsequent chapter. During the year large accessions were made to the membership, which now numbered 624. The Library was also increased, over 300 volumes having been given by the President. The special labors among Young Men were also much blessed during this and the two succeeding years. In December, 1870, an Act of Incorporation was procured, empowering the Association to hold property, and, in accordance with the Act, a new constitution and by-laws were adopted. At the close of the year 1872, the position of the Association, financially and otherwise, was most satisfactory. The year 1873, has been marked by a measure of success in almost every department, equal to, and in some instances surpassing that of any former year. The Mission work, although somewhat curtailed, has been most energetically prosecuted. The principal field occupied has been that among the seamen, and almost every vessel entering the port has been visited, and the sailors spoken to, concerning those things which pertain to their eternal welfare. A number of earnest workers, under the direction of the chairman, have ably seconded the labors of the Missionary, and have united in making the Bethel Service alike interesting and profitable. The Harbor has been divided into 10 districts, and the tract distributors have been almost invariably received kindly, and in some instances have received thanks from the the seamen for their services. Over 45,000 pages of tracts have been distributed, while 626 visits have been made to river craft, and over 300 to sea-going vessels. In addition the Missionary's report

All the meetings of the Association have been well sustained, and a marked spiritual interest has been apparent among those who attend. In special efforts on behalf of young men, the results are cheering. Employment has been obtained for many, while over 300 were directed to comfortable boarding places. Upwards of 200

additional members have been received, making over 1100 whose names are on the books. We would not attach undue importance to numbers, as we know that, in the attainment of all spiritual objects, holy strength of character is of infinitely greater value than numerical legions. We look back over the past years, and feel that the hopes of the most sanguine have not been disappointed by the measure of goodness and mercy which God has shewn towards the Association. The success which has been granted greatly augments its responsibility, for not only must its efforts be sustained, but also enlarged. If God has so approved, who can disregard the work without blame, or co-operate without blessing? The Members of the Association have, in their daily calling, influence over thousands of young men. If the Holy Spirit continue to bless the efforts made, who shall tell to what a height the tide of elevating power which emanates from the Cross of Christ, shall raise the Young Men of this great city?







## CHAPTER IX.

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Year by year the reports of the Committees made reference to the pressing need which existed for a building, wherein rooms might be permanently secured, but it scarcely entered into the minds of the most sanguine to suggest a building to be owned by the Association. The difficulties experienced would, it was thought, be removed by the erection of a building as a Bible House, where, in the Association, with other religious societies, might secure comfortable rooms. This hope was however frustrated, and as years passed by, and the brethren became more convinced, that if ever a *home* was to be obtained, it must be by determined effort on the part of the Members of the Association. Many were the prayers offered, and time spent in careful deliberation upon the question, but no light seemed to penetrate the darkness which surrounded it. The voluntary offer made by three gentlemen, to contribute towards a building fund, was welcomed as a harbinger of brighter days. But the hope was short-lived, and nothing further was done, publicly, until 1868, although the matter had been privately discussed, and prior to the departure of Major General Russell for England, he expressed an earnest desire to see the Association placed in possession of a building, and offered to lend his assistance in every possible way for the attainment of that object. A number of prominent citizens were invited to meet the General at a private residence, before his departure, and it was intended to lay before them the proposed scheme, and urge its adoption, but much to the disappointment of the friends of the cause, the effort was frustrated by the failure of one who was to

have taken the initiative, but who when the time came, never mentioned the subject. This greatly discouraged the Brethren who had previously taken up the matter, and for two years nothing further was done.

On Thursday, 22nd September, 1870, Mr. K. A. Burnell, of Aurora, Ill., (a Christian Brother who has been greatly blessed in his labors in connection with Associations) arrived in Montreal, and suggested that a series of Meetings, (known as "Laymen's Institutes") should be held. During the consultation Mr. Claxton (President) expressed the strong desire he had for many years felt, that a building should be secured, and it was thought that perhaps the time had come, when an appeal might be made to the Christian Public on behalf of such a plan. Accordingly arrangements were made for a Laymen's Institute to be held in the Rooms. The order of services to be as follows :

ON FRIDAY EVENING, SEPTEMBER 23rd. 1870

THEME :—Personal Religion. and our Personal Obligations to Christ.

Opened by Rev. S. J. HUNTER.

Five Minute Addresses, Questions, &c.

SATURDAY EVENING, SEPTEMBER 24th.

THEME :—Christians should study to be personally more attractive.

Opened by Mr. K. A. BURNELL.

Five Minute Addresses, Questions, &c.

MONDAY AFTERNOON, SEPTEMBER 26th.

THEME :—Woman's Christian Work : What is it ? and how shall it be done ?

Opened by Mr. K. A. BURNELL.

Five Minute Addresses, Questions, &c.

MONDAY EVENING, SEPTEMBER 26th.

THEME :—Religion in the Family. Opened by the Rev. Dr. BURNS.

Five Minute Addresses, Questions, &c.

TUESDAY AFTERNOON, SEPTEMBER 27th.

THEME :—The Obligation of Christian Business men.

Five Minute Addresses, Questions, &c.



The majority of these Meetings were thinly attended, but interest was awakened in the Association, and its work. A Public Meeting was fixed for Friday evening, to be held in Mechanics' Hall and during this day Messrs. Claxton and Burnell waited upon some friends, pressing upon them the claims of the Association. Mr. Claxton generously headed a subscription list with the sum of \$2,500 (subsequently increased) and his example was very liberally followed by Messrs. E. K. Greene, B. Lyman, H. A. Nelson, J. Duncan and others. The prompt and kindly manner in which the request was received, inspired hope that the effort might prove successful. In the afternoon, a few members met in the Library, and engaged in supplicating a blessing upon the enterprise. The evening meeting was a fitting termination to the series. The Hall was crowded, and the addresses by the President, Rev. Professor McVicar (L. L. D.), Rev. John Potts, Rev. Dr. Burns and Mr. Burnell, were listened to with marked interest. The attention of the audience was directed to the work which had been entered upon, and it was stated that at least \$40,000 would be required to erect a suitable building.

Before the meeting closed it was announced that the subscription list had reached a grand total of \$13,301. These subscriptions being made conditionally that \$25,000 should be secured before 1st January, 1871, it was necessary that an active canvass should be made, and the response was so ready, that at the time named nearly \$30,000 had been subscribed. At a meeting of the Association held October 4th, 1870, a Provisional Board of Directors was named "to act until such time as an Act of Incorporation should be procured, and Permanent Directors appointed.

The first duty devolving upon the Board was that of securing a site for the proposed building. Several were examined, but that on which the building now stands, was unanimously agreed to be the most eligible, and was finally purchased for the sum of \$14,000.

the Association assuming all responsibility arising from claims which the tenants might make, in the event of their removal being demanded, and it was not until November, 1871, that satisfactory arrangements could be made for the relinquishment of their leases, for which a further sum of \$1,250 was paid. By the Act of Incorporation passed December, 1870, a "Board of Directors" was named, consisting of 15 members, with the Presidents for the time being of the Montreal Auxiliary Bible Society and the Canada Sunday School Union, as ex-officio members, and at a meeting held October 30, 1871, this Board elected as its officers, Mr. T. James Claxton, Chairman; Thomas Craig, Treasurer; Alf. Sandham, Secretary.

During the earlier part of the year, the Association tendered to the Bible Society, the use of a store in the new building, free of rent, and this was secured to them by the Act of Incorporation. Subsequent arrangements, whereby an exchange of stores was effected, necessitated some slight alterations in the Act. Possession of the site having been obtained, plans were invited, and when the Board met at the time appointed for their reception, 7 designs were submitted for competition, and the vote being taken, the design furnished by Mr. A. D. Steele, a member of the Association, was adopted. On the 19th of February, 1872, the contracts for the several parts of the work were awarded, and the erection of the building was immediately thereafter commenced. On the afternoon of Saturday, September 7, the interesting ceremony of laying the corner stone was performed by Mr. Claxton, in the presence of a very large gathering. The chair was occupied by the Hon. James Ferrier, M. L. C., and addresses were delivered by the Chairman, Revs. Dr. Burns, Geo. H. Wells, J. Potts, and Messrs. Claxton and Russell. The trowel used on the occasion was in silver, massive, yet chaste in design, and bore, among other emblems, a view of the new building, and this in-



scription : " Presented to T. James Claxton, on laying the corner stone of the new Association Building, Sept. 7, 1872."

In the corner stone was deposited a leaden box containing :—

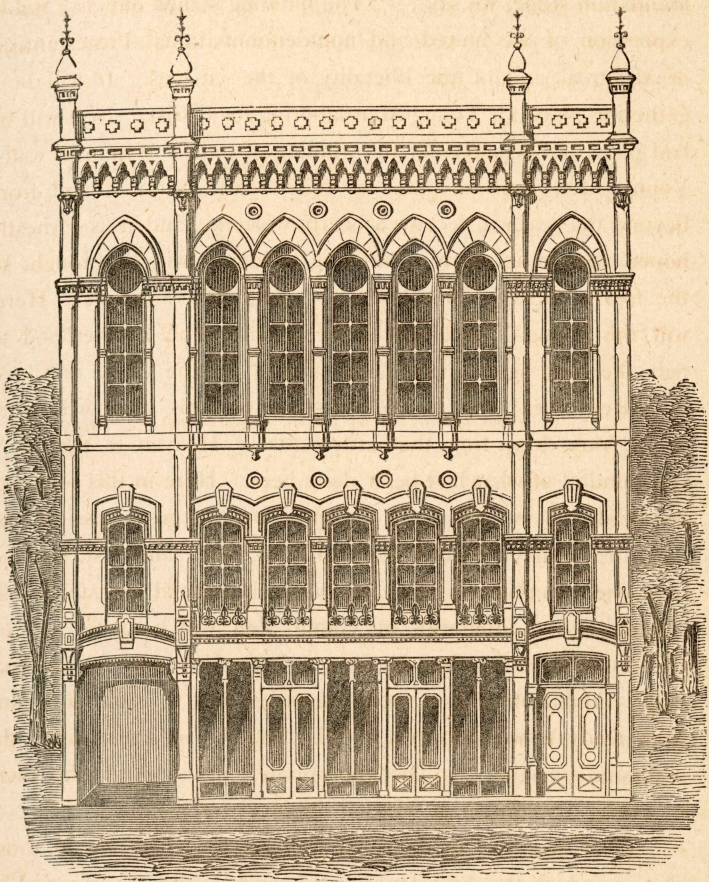
The current silver and copper coins of Canada ; specimens of the currency of the various Provinces of the Dominion ; likewise several specimens of the silver coinage of Great Britain. To these was added a specimen in bronze of a medal recently prepared by the Messrs. Wyon, of London, (Eng.), to commemorate the erection of the building. Accompanying these were copies of each daily paper, French and English, published in the city ; reports of the Association ; and the last report of the Bible and Sunday School Societies ; and, finally, a report of the International Convention of Young Men's Christian Associations. On the lid of the box was inscribed :—" Montreal Young Men's Christian Association, founded 1851, and incorporated 1870.—The corner stone of this building was laid September 7, 1872, by T. James Claxton, merchant, and for several years president of the Association." Then follows a list of the names of the officers of the Association, also the names of the architects and builders.

Mr. A. C. Hutchinson was chosen as Superintending-Architect, and the erection of the building has been carried to completion in a manner most satisfactory to the Board of Directors, and to the friends of the Association. It is a cause for thankfulness that no accidents have occurred to any of the workmen engaged thereon, and that the services of dedication are entered upon free from any thoughts or outward circumstances other than those of the most encouraging nature. It is true that a large amount is still required, ere the building shall be free of debt, but the silver and the gold belong unto the Lord, and we believe that He will incline the hearts of the people to give of their substance to this cause. The completion of the building has long been looked forward to. The project was conceived in prayer ; it has been prosecuted in prayer ; the corner stone was laid in prayer ; and, we now dedicate the building in the same prayerful spirit. Quoting the words of one of the speakers, at the ceremony of laying the

foundation stone, we say :—" The building stands out as a noble expression of the united and non-denominational Protestantism of Montreal, and of the liberality of the citizens. It will be a gathering place for Young Men laboring for Christ. In it will be laid plans and schemes for the winning of souls. Within its walls, Young Men from all parts of this broad continent and from beyond the sea, will receive a hearty welcome, and it is earnestly hoped that in it, many wandering prodigals will be brought to the feet of Jesus. This house too, shall have a history. Here, will the Young Men bind themselves in a holy brotherhood to fight the good fight of faith, and contend for the cause of Christ their Redeemer ; and, in ages to come, perhaps some will, so to speak, look down from the battlements of Heaven to this spot, still mindful of what had been done here. Here in this building, the Bible Society will meet and pray over its great mission, and here the Sunday School Union will also meet, and last, but not least, the Tract Society will carry out its influential work for Jesus ! Hundreds and thousands of Young Men will hereafter call on this Association for counsel, for companionship, and for spiritual help. And from these rooms must go out a band of Young Men ready to work for the Lord. In view of these facts, the scriptural question may be appropriately put : " And who then, is willing to consecrate himself this day to the Lord ? "

Over two years of active and careful development of those plans to which the Association had been led, hitherto crowned by the abundant blessing of God, have placed the Association in a position never before occupied. While the labor necessary has been freely given ; the arrangements have demanded care and anxious thought, and entailed the burden of pecuniary responsibility upon some. The Grace of God, and the generous support received from friends have lightened the labors and cheered the hearts of those charged with the work, still while such has been accorded,





Association Building, St. John, New Brunswick.





it is but just that a few words be added by way of memorial of those who have borne a prominent part in the building enterprise. The name of our President, T. James Claxton, has been mentioned already. But for his generosity, his judgment, and loving zeal, the work could not have been carried on with the degree of success which has been attained. Not only by liberal subscriptions has he aided, but the burden of its financial arrangements has almost exclusively been borne by him, and his Brethren composing the Board of Directors, have also conferred upon him the honorable but arduous position of Chairman of the Building Committee, since which appointment very many hours of valuable time have been devoted weekly to the work. He has been aided in his labors of love by members of the Board, which is composed of a number of the most influential christian merchants, of the city.





## CHAPTER X.

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The elementary idea of this Association is work. The members band themselves together to work for Christ, and the Association opens so many fields of labor, that the work is always ahead of the worker. Do what we will for Christ, more remains to be done. Open air and cottage meetings, house to house visitation, tract distribution, and visiting the hospitals and jails are all vital agencies in the great work of evangelization,—the work with which the Association—as well as our churches are charged. Wherever there is a sinner to be saved, there it is the duty of the christian to labor. In all these fields the members of our Association have been called to work, and the good resulting therefrom has been great. Doubtless many hundreds have received benefits from the efforts thus put forth, and while it is not best, that all should be manifest here on earth, still our Heavenly Father does at times cheer the workers by shewing them proofs of the power of His word to save men, and the truth of the utterance of Jesus—“And I, if I be lifted up, will draw all men unto me.” Such encouragement is given in some of the cases mentioned in this chapter, and in selecting the following extracts from the reports of the Missionaries, and working members of the Association, the object has been to present such as tended to illustrate the nature and importance of the work. The extracts without reference to names or dates, might have been extended, but a few relating to each department of labor, will suffice.



## AMONG THE EMIGRANTS.

"Half-past seven, cold, sharp morning, found a destitute emigrant family from England, father, mother and eight small children; had slept on the deck of the steamer all night;—no money to buy food; gave the mother a quarter of a dollar (25 cents) to buy food, and got from the steward of the boat some hot water and tea; they enjoyed their breakfast, and seemed better afterwards."

"Met a young man, his wife, and her mother, recently from England, in great distress; took a small room for them, gave them a few articles of cheap furniture; got the two men situations, and some sewing for the women. (This family is now comfortable, and regularly attend public worship.)"

## AMONG THE SEAMEN.

"Spoke to a young sailor, who was an awful swearer: he listened carefully as I talked and prayed with him; gave him the tract entitled "The Swearer's Prayer."

"Went on board the ship T. Descended into the fore-castle and found 12 to 16 men there. Sat down among them as one of themselves, and told them that as a friend I had come to talk to them of good things. Many voices said they were glad to see me; read and expounded a passage of scripture, and engaged in prayer, every knee being bowed, and all silent."

"Went on board the ship——Spoke to the men about the soul and eternity; the eyes of one of them were filled with tears. I remarked that as the ship was about to leave, probably our next meeting would be at the judgment. He confessed with emotion, which for a time choked his utterance, that he had been living in the neglect of his soul, but resolved to do better in future."

"A young sailor informed me that he heard me at a Bethel Service 4 years ago, and told me what I said in the application.

He said I gave him a tract entitled "Noah's Carpenters," he took it with him every voyage since, but was wrecked last spring and lost it."

"Visited the ship——: a young lad, one of the crew, was converted to God while in this city last season; he still holds on to the faith, and is highly spoken of by the men."

"A German sailor said, Sir, you gave me this bible about two years ago, for which I thank you; I have always carried it with me since, and have read it. About a year ago my ship was wrecked, and in the hurry to get off the wreck my bible was left behind. I was sorry for its loss for I was fond of that bible, it had always been a comfort to me—Do you know, sir, a few days after I reached home it was sent to me. It was taken from the wreck and sent to me by a sailor who had remained after I had left. I was glad to see it again; I have read it much, and I thank you again for it."

#### IN THE HOSPITAL.

"A girl of 18 dying; have often spoken to her on religion; have hopes of her salvation."

"A young Englishman, a stranger to religion, when first visited three months ago, now gives evidence of a sound conversion; it is a pleasure to visit him."

"Found a young women, I have often spoken to, in dying circumstances; I first met her in Jail; she read my tracts with attention, and solicited a bible, which I gave her; at the expiration of her sentence, being unwell, I obtained her admission to the Hospital; her health improved; I then got her into the Magdalen Asylum; her health again failed, and now she is once more in the hospital. She was happy to see me. I conversed and read with her, she feels herself a sinner, has no hope in herself, and is trusting alone in the atonement of Jesus Christ."



"Found a man in one of the wards of the Montreal General Hospital drawing near to death, in great distress about his soul. He fixed his eyes upon me in the most imploring manner, and said, 'Oh sir, do show me the right way,' and prayed most earnestly for mercy through Christ. He has since died. There was hope in his death."

"Yesterday, at the service held in the Lecture Room of the Hospital, a young man seemed quite broken down ; called to converse with him and some others who manifest an interest in Divine truth ; he was much affected as I spoke to him, and felt that it was a sad thing to live without God, and without hope, in the world. Had been awakened at one of our meetings, and by reading a tract, entitled, 'Eternal Separation.' "

"Mr. H———was anxious to see me. He desired to say that he had been greatly benefitted by my labors in the Hospital. He had been a long time ill, and had known four men (one lately dead) who were in a penitent and serious state of mind, through the instrumentality of the Sabbath Evening Meeting. One of them had wept hours in his presence, and two of them might then be said to be in a hopeful state, one going 250 miles east, and the other 400 miles west, to their homes, and taking with them, he hoped the love of Christ in their heart."

#### IN THE PRISON.

Met a man, a father of a family, gave him a tract. On my next visit found he had been deeply impressed with its contents, and had enclosed it in a letter to his wife. Afterwards learned that on the evening of his discharge, he read a portion of the Word of God and prayed with his family for the first time in his life.

#### IN THE DWELLINGS OF THE POOR.

"Visited a young woman dying of consumption ; pointed her

to the Lamb of God. (This young woman was visited several times. She said the Missionary was the only Christian friend who visited her. There was hope in her death.)"

"Visited Mrs.——, and found a tract that I gave to her had been blessed; she gave it to her husband, who has recently begun to pray in the family."

"Mrs.——, has been a very drunken character; of late she has been sober, and expresses herself as very thankful for my visits."

"Visited a sick man. This person has saved up all the tracts which have been given him, and has sent them round the country after reading them himself, hoping to benefit others in this way."

"January 8. Very cold. Visited Mr. H.; neither wood, bread nor money. Got them some wood and other necessities."

"Dec. 24. Visited L. at request of a gentleman who had been applied to, but who could scarcely realize the possibility of such want existing. Found the tale to be too true. In a back yard, over an open shed were two rooms, only a board thick for walls, and the cracks plastered and covered with old papers. In one of them, extended on some boards, lay what might be termed the skeleton of a man, worn by disease and suffering. I found that his wife was giving him some broth which she had begged. Learned that the man had been a hard-working laborer, and had caught cold, thus leading to consumption. The struggle for existence had been long, till finally with no bread nor money, the wife had gone out that day, for the first time, to beg for food. Got him moved to a comfortable home where he died in course of a few weeks, happy in the Lord. His widow and child were cared for by kind friends."

#### AMONG THE FALLEN AND DEGRADED.

"A poor drunkard, wicked and careless, was found seriously



ill, of consumption. For weeks, the missionary's visits were apparently vain ; but gradually, the man's mind opened to the truth, and, for some weeks previous to his death, he gave evidence of a work of grace in his heart."

"H——having kept his pledge, for several weeks, and regularly attended our meetings, was to-day furnished with a complete suit of second-hand clothes, which made him look quite another man. He was very thankful."

"Visited a family, formerly in comfortable circumstances. Found them in a miserable garret, and reached them by climbing a ladder, and creeping through a hole in the floor. The youngest child lay dead, on a board, the whole scene presenting as much misery and degradation as sin and drink could produce. (This man afterwards signed the pledge, and continued firm as an abstainer.)"

"A woman tells me the tracts left with her husband have proved a blessing, and that he has entirely left off drinking."

"Met an unfortunate female on the steps of the Parade Ground. Gave me her name. Said she had no home, and would like to reform. Gave her a letter to the Female Home, and spoke to her of Jesus. Was pleased to hear that she is now in the home, and appears to be really thankful."

#### AMONG YOUNG MEN.

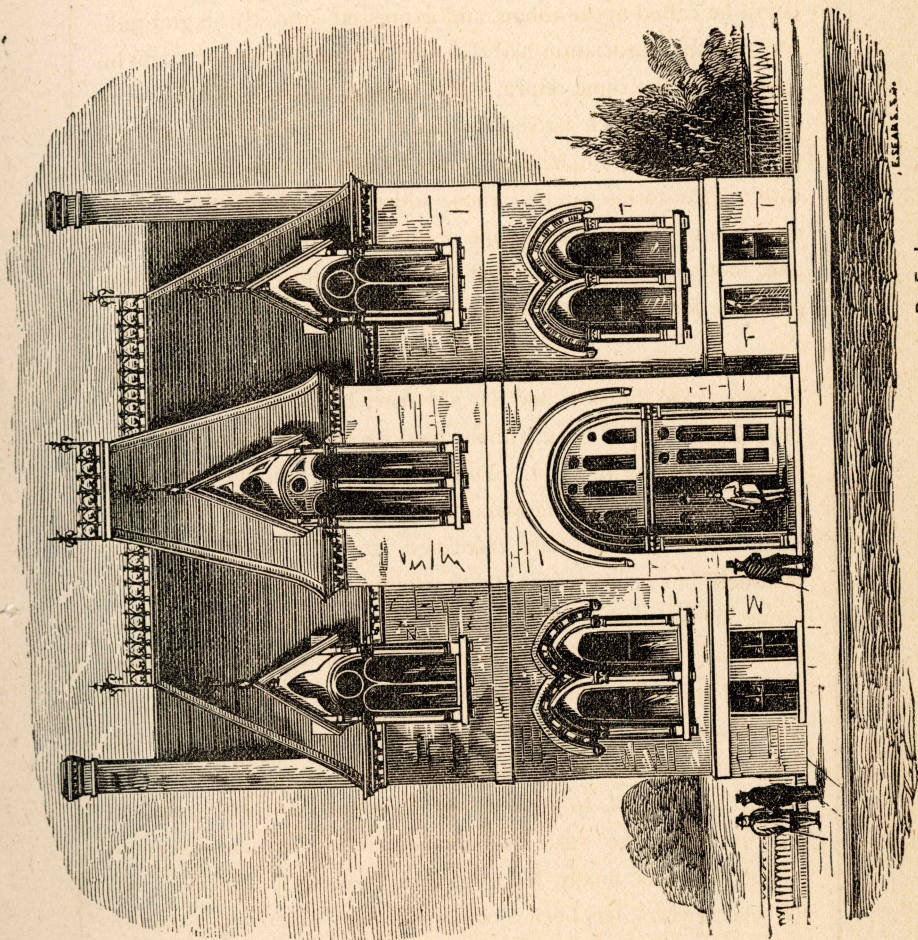
"Spent some time trying to get work for a broken hearted young man, just arrived : took him from a tavern to a cheap boarding house."

"A very interesting young man from Dublin, who came to this city so weak as to be forced to go to the hospital. Getting out, he was brought to the rooms, and was provided for at the St. Andrew's Home, where he speedily grew weaker. A comfortable bed and sufficient food were arranged for, and the young man frequently

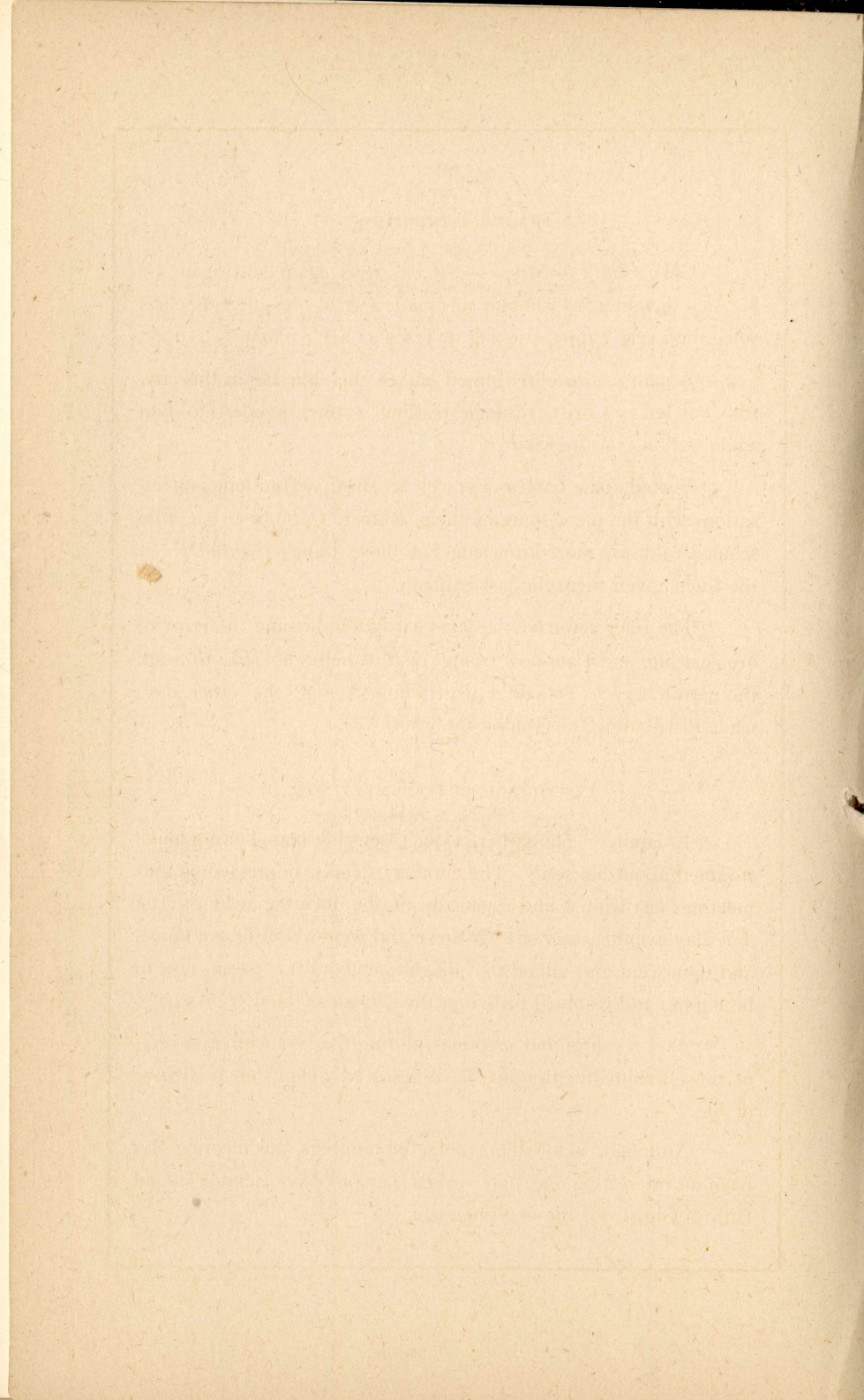
expressed his anxiety to get to work, but as he constantly grew weaker, he was taken to the hospital again. The day before his death he called at the rooms, and expressed earnestly his gratitude for what the Association had done for him, and hoped he might be spared to make some return. He seemed to be a decided believer. A letter which arrived for him just after his death was returned to the Dublin Young Men's Christian Association, along with a letter to his parents, whose address was not known. That association found out the home of the young man; and his father and mother, aged servants of God, have since expressed their gratitude for the care taken of their son."

"A young man came to the rooms, on a cold, wet morning. He was wet to the skin, and sat shivering before the fire. Enquiry proved that he had been without food for two days, and had wandered the streets all night. Food was procured, and he was afterwards taken to a boarding place, and his expenses paid for two or three weeks, until he fully recovered strength. A situation was obtained, but he gave way to the tempter, and drank, thereby losing his situation. Time and again was he tried, and as often did he fall. Almost disheartened, the Missionary scarce knew how to act, but finally, secured him a place in the country, but again he fell, and shortly afterwards got into prison. On his discharge, it was thought best to remove him to another city. He left, determined, as he said, to redeem his character. On his arrival in the city chosen, he was cared for by a christian man, taken to church, and was, finally led to give his heart to the Saviour, and for several years, has been a consistent church member, a staunch teetotaler, and now fills a very important position, in a large business house. He is now happy with his family, and is in a position of more than usual comfort. He is verily a brand plucked from the burning."





Association Building, Charlottetown, P. E. I.





## TRACT DISTRIBUTION.

"Gave a tract to Mrs. —, it was read again and again by her sick daughter, to whom it was made a great blessing. She has since died very happy, trusting in Jesus as her Saviour."

"A man has recently joined one of the churches in this city, who was led to Christ, through reading a tract handed to him while walking on the wharf."

"Visited some barges, was well received. Had long conversations with the men, some of them Roman Catholics, but who seemed to desire more knowledge of those things referred to in the tracts given them the last Sabbath."

"The tract you gave me last year has shown me the error of my past life, and I am now trying, by the help of God, to walk the narrow way." So said a man whom I met, the other day, while distributing tracts upon the wharf."

## IN COTTAGE PRAYER MEETINGS.

"L. family. The father, a quiet, sensible man, but not much troubled about his soul. The mother, deeply impressed at our meetings last winter, and especially at the meeting held on last Tuesday evening, said she sat down and wept when she got home, and then went and talked to a neighbour about it. Seems now to be happy, and resolved to live in the service of God."

"As a result of our meetings, during the last winter, several of those habitually attending have resolved openly on a change of life."

"Although, below the average in numbers, our meeting has been an interesting one, and several persons have acknowledged faith in Christ, for the first time at it."

Such is the outside work of the Association. Its special labors for the welfare of young men, generally, cannot be over-estimated. Boarding houses and situations secured for hundreds annually, and numberless other modes adopted, whereby their temporal and spiritual interests are cared for, seem to demonstrate the importance of maintaining an Institution, whose primary object is the "salvation of young men."







## CHAPTER XI.

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Having now completed our Review of the progress of the Montreal Association, let us glance for a time, at the advance made in other parts of the continent. Only 28 years have elapsed since the first Association began its life in London. Only 22 years ago the first Association of this kind was planted in America ; but now, hundreds are spread over the continent, and, almost daily, new ones are formed. When we think of all the vast array of holy appliances which these institutions have evoked ; of the hearts and hands, so many and so earnest, engaged in the work ; of the results so beneficial already accomplished ; of success so great, that the very name of Association is becoming a very synonym for practical work, we are led to exclaim "What hath God wrought." Most assuredly He has blessed the seed which was planted in faith. The founders of the first Association were men of faith ; they believed that there was a call to a peculiar form of Christian work, not attempted by any other institution. They believed there was a field in which to plant—a seed to be scattered—and a glorious harvest to be gathered in ; but how little did the founders of this enterprise think that in a few brief years, the results of their toil would be so great. It has been said that "nothing is so successful as success." Here we have an institution which is a success. Founded in prayer, inspired by the Truths of the Gospel, it can point to the garnered fruit, and claim the attention of the world. There are but few men so blind as not to have seen with his own eyes, its work in some of its various

departments. In the country places, from whence come many of our young men, there are fathers and mothers who know more of the Young Men's Christian Association than of any other of our institutions.

The Associations have successfully passed through the several experiences to which all reformatory agencies are subjected. They have met and silenced the obloquy and active opposition of the world, by a consistent course of Christianity, in paths hitherto untrodden; they have also disarmed the suspicion that they aspired to rival or supplant the Church; tolerated, at length, as co-workers in the cause of the Master, they have wrought on unweariedly, and have won, by their energy and multiplied resources, the warm approbation of pastors and people, until finally, the long deferred acknowledgment of their positive usefulness and necessity has been drawn forth. It is now undoubtedly true, that in all the past history of these Associations, there never has been a time when such complete devotion has been shewn to the work which has gained for them this proud position, than at the present. The rapid increase of Associations, is one of the most marked features in the movement, and their growth in popular favor is shewn in many forms. Let us review more particularly the Associations of America:—November, 1851, a few young men assembled in the basement of a small chapel in our city, prayerfully discussing the formation of an Association. Almost at the same time, a few like-minded men assembled in Boston, for the same purpose. Both gatherings were marked by much prayer, and the result in each instance, is a decision to enter upon the work. The Young Men of New York, and Washington, entered the field in 1852, and a year later, Halifax, Nova Scotia, caught the inspiration. The good work progressed, and in 1854, to the first Convention, 16 Associations sent delegates. From thenceforward the progress was rapid beyond expectation, and at the



Convention, held in July, 1873, 439 Associations—a larger number by 80, than in any previous year, reported through the Executive Committee, thus leaving 485 which failed to send in a regular report, there being 924 Associations now upon the roll. 381 Associations reported 63,790 members, while 272 reported current expenses, amounting in the aggregate to, \$272,654.

Probably in no department has material progress been more clearly shown than in that of the erection of buildings for Association purposes.

Societies or churches, if they are destined to become permanent institutions, must live long enough to reach the time when a building is felt to be a necessity. They will find that "there is a time to build." When the idea and fact of their usefulness is first presented to the mind of the community, a deep and favorable impression is often made, but soon the question is raised "good as the society has proved itself thus far, ought it to be perpetuated? The sober second thought of the community is now consulted, and, if favorable, generally finds expression in the provision of a suitable building. In this way, churches, and benevolent organizations, become permanently established. Such is now becoming the experience of associations, and in no way has the confidence of the public, in their object and modes of working been shown, then by the liberal provision which has been made in the direction of furnishing *homes* for them.

Thirty-eight of the Societies in America now have buildings, which are valued at \$1,754,450. These buildings are of every conceivable design and dimensions, from the rough and temporary structure put up by a frontier association like Omaha, to the magnificent edifices which afford such signal external evidence of the prosperity of the associations in the cities of New York, Washington, Boston, Charlottetown, Toronto, and St. Johns. Some of these are perfect club-houses in everything but the fatal vices which

cluster round the club-house. For instance, in the New York Association there is a gymnasium, a reading-room, a library, a reception room, rooms for classes, social parlors, and a fine hall for public lectures.

Forty-three associations have now building funds, amounting to \$432,937, these funds vary in amount from the modest \$10, reported by Hamilton, (Ohio), and Winsboro, (S.C.), to the more pretentious sum of \$174,000, possessed by the brethren of Baltimore, Md. Eight Canadian Associations are included in this list, their aggregate fund being \$32,624, and in Canada, there are now 7 buildings, which have been erected at an aggregate cost of \$153,900.

The possession of a permanent home is as essential to the ultimate success and perpetuity of an Association, as is a church edifice. Designed to invite attention, and attendance by their agreeable external appearance, open every day and evening, furnishing literature and occupation for all leisure hours, the constant resort of young men for employment, and other benefits, it would seem as if the rooms of the Association had a special claim upon the public, for an abiding location in an edifice owned and controlled by the Society.

Some fear that too great concern for financial success, may absorb the spiritual life of the Association. The reports made to the recent Poughkeepsie Convention do not, however, show just grounds for such fear. Over one hundred associations reported special religious interest, in connection with their work, and large numbers of young men have been led to Christ. In fact, the efficient activity of associations in religious work is one of the remarkable points in their history. In this we see the value of organized christian work. Every christian ought to use his activity to the best advantage, and union for religious purpose furnishes opportunities for work, which cannot be over-estimated. A young



man may do good by himself, but it will be probably a spasmodic work, while if he unite with others in a system, the work becomes continuous and accumulative. The special design of these associations is the formation and development of christian activity in local usefulness,—caring for young men,—aggressive effort in mission schools,—prayer meetings,—open air meetings—invitation to the poor and sick, and in circulating a religious literature, and it is part of Association experience, that the activity thus engendered in behalf of others has always returned to bless the actors in a more fruitful love to Him, who is represented by the poor, the sick, and the sorrowful.

The work of the Association cannot be done by the separate church. Providing a recognized centre for all christian activities, it enters upon fields of labor to which a single church is unequal. This is most clearly shown in some of the efforts put forth in the United States. Look at the noble work undertaken for the benefit of the army and navy of that nation, during the recent war, which, under the name of "The Christian Commission," has gained a world wide fame. What single church could have carried out such a work?

Shortly after the commencement of the war, the Associations of the North found their numbers rapidly diminishing, through enlistments of young men. The question arose, what duty devolved upon those who remained at home? Army Committees were appointed to visit the camps, and hold prayer meetings with the soldiers. This field was found so inviting that the Executive Committee called a special Convention, with a view to interest all associations in these labors. The Convention resolved to organize a "United States Christian Commission," and it is wonderful to view the labors performed by the delegates of that Commission, and to note the liberal responses which were elicited by its appeals. Millions of money were expended, and yet the treasury was sel-

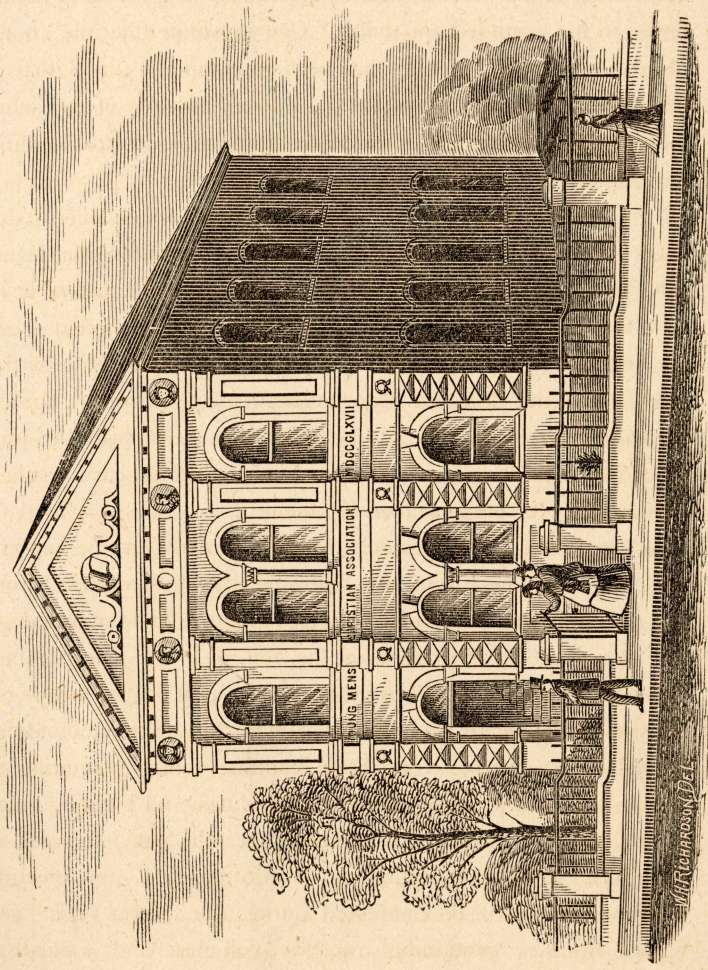
dom exhausted. Every camp through the land was visited, and upon every battle field, its agents were busily employed in ministering to the wounded and dying. Can we wonder that the Young Men's Christian Association has been so prosperous, and that it has won the esteem and sympathy of a vast majority of the young men of this continent, many of whom, through its instrumentality, have been led to the Saviour.

The central idea of associations is one and the same, at all times and in all places ; their corner stone is the rock Christ Jesus. But their work varies. It is mainly a work of peace ; yet we have seen that in times of war, it can organize a commission that sheds the love and light of Christianity over all the horrors of the battle-field. If all the Christian Associations in existence in the United States in 1861, had done no other work that year, than the promotion of that Commission, the good effected would have justified all that has ever been claimed for them.

Some idea of the Associations of America at the present day, may be gained from the following statistics compiled from the reports of the Central Executive Committee, just published :—

Associations at present on the roll, 924 ; of this number, 439 reported at the last Convention ; 381 report 63,790 members ; 272 report aggregate expenses at \$272,654 ; 38 have buildings valued at \$1,754,450 ; 34 have building funds amounting to \$439,937. The aggregate value of buildings and building funds is, \$2,187,394, shewing an increase over the previous year of \$401,951, while in addition 3 Associations are now erecting buildings which will be completed during the current year. 167 report libraries containing 149,319 volumes, and valued at \$149,687 ; 319 report 743 prayer meetings, held weekly in the rooms, while almost every Association report other religious meetings held outside. Bible and Literary Classes are also maintained by many.





Association Building Londonderry, Ireland.





In the Dominion of Canada great progress has been made during the past few years. In Ontario there are 33 Associations known to be working. Many of these Associations have been planted by active members, who have carried with them the desire to labor in other towns to which they have been removed. The Province of Quebec has but two Associations, Montreal and Quebec. This is easily accounted for by the overwhelming majority of French towns and villages throughout the Province. In New Brunswick there are 14 Associations, in all of which there are indications of a good degree of earnestness in the work. Nova Scotia outstrips all other Provinces. In that Province there are 77 Associations, of which 6 or 7 have building funds, and others are moving towards the same. Prince Edward Island reports one Association, at Charlottetown, and a new building for its permanent home has just been dedicated.

Of the European Association, it is not our purpose to speak at length. There are many points of difference in the working of old world associations, as compared with those of the new world. They are, however, one in the earnest desire to work for the salvation of souls. Bible classes are a special feature in their work, and very great blessing have resulted therefrom. In many of the large cities, buildings have been erected, and have become central points for all christian work, and a help to the pastors and churches for there all denominations meet on common ground to organize and carry out works of charity and love, and the little rivalries and jealousies, which among the best christian people sometimes arise between congregations, to mar and chill the service of the Master, are soon forgotten.

We give illustrations of two or three of the more prominent Association Buildings, in England and Ireland. The London Association Building may appear, at first sight, somewhat insignificant, but like its unpretending origin as an Association, the

exterior of the building gives but little idea of the commodious halls and reading rooms, which extend to the rear, the entrance to which is only shown.

In concluding this brief review of the progress made by the Associations, we desire to give God, the Holy Spirit, all the glory of that success. That the Spirit is the grand operator in this enterprise, is evident in the greatness of the work, and the weakness of the instruments employed in effecting it. Human power could no more ensure success, or effect the conversion of one soul, than it could create a world. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Without this almighty force, and light, and unction, all labors would fall to the ground.

Finally, brethren and friends, we ask your aid in this work. Help us by your prayers for the out-pouring of the Holy Spirit. Help us by your liberality. In this respect, we have much to call forth gratitude, but as the sphere of usefulness becomes enlarged, the needs for increased liberality, on the part of our friends, become greater. An increased spirit of prayer, and enlarged benevolence, do not, however, comprehend all that is necessary to secure the more rapid advancement of our work for the Master. There must be personal exertion for the securing of this great object. With prayer, liberality, and personal exertion, there can be no doubt that our Association will take a higher stand than ever in the work. The field is large, and waits but the entrance of the laborers, but if we would reap *hereafter*, the seed must be sown now. Let us, therefore, work while it is day.

In the name of God advancing,  
Sowing seed by morning light,  
Cheerily, the furrows turning,  
Laboring on with all our might,  
Looking not to far off future,  
Doing work which nearest lies;  
Sowing comes before the reaping,  
Rest at last, is labor's prize.



Standing still is dangerous ever,  
Toil is meant for Christians now ;  
Let there be, when evening cometh,  
Honest sweat upon thy brow.  
And the Master shall come smiling,  
When work stops, at set of sun,  
Saying, as He pays thy wages,  
“ Good and faithful man, well done.”







# THE PARIS BASIS.

## APPENDIX.

## THE PARIS BASIS.

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Basis of the Young Men's Christian Associations, adopted at the Conference of European Associations, held at Paris in 1855, and since adopted by the International Convention of the United States and British Provinces :—

“The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to Associate their efforts for the extension of His kingdom amongst young men.”



PRESIDENTS  
OF THE  
MONTREAL ASSOCIATION  
SINCE ITS ORGANIZATION.

---

J. H. Winn, .....	elected	1851.
Edw. T. Taylor, .....	"	1852.
George Childs, .....	"	1853-1854.
James Baylis, .....	"	1855.
T. James Claxton, .....	"	1856.
George S. Brush, .....	"	1857-1858.
A. Milloy, .....	"	1859,
F. E. Grafton, .....	"	1860-1861.
Thomas Leeming, .....	"	1862.
T. James Claxton, .....	"	1863-1864.
David Bentley, .....	"	1865-1866.
L. Cushing, Jr. ....	"	1867-1868.
T. James Claxton, .....	"	1869, and
unanimously re-elected at each subsequent Annual Meeting.		

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# Officers of the Association,

1872-73.

*President :*

T. James Claxton.

*Vice-Presidents :*

S. Caldecott.

Hugh Watson.

Chas. Cushing.

George Young.

*Treasurer :*

Thomas Craig.

*Secretary :*

Alfred Sandham.

*Committee :*

F. W. Radford.

W. Sloan.

J. H. Redfern.

Jas. Ross.

R. G. Brown.

J. Murphy.

J. M. M. Duff.

James Baylis.

Fred. Birks.

Geo. Bishop.

J. Houghan.

Geo. E. Jacques, Jr.

J. Richards.

C. S. J. Phillips.

D. Bentley.

*Missionaries :—*J. Millen, Wm. Wright.

STANDING COMMITTEES.

*Mission.*—F. W. Radford, Chairman ; W. Sloan, W. P. Weir, E. M. Taylor, and J. Houghan.

*Membership.*—James Ross, Chairman ; D. Bentley, G. Bishop, F. Birks, J. Murphy.

*Rooms and Library.*—J. M. M. Duff, Chairman ; H. Watson, C. S. J. Phillips, W. Drysdale, and C. Morton.

*Lectures, Classes and Meetings.*—C. Cushing, Chairman ; J. H. Redfern, J. Richards, W. J. B. Patterson.

*Finance.*—Geo. Young, Chairman ; S. Caldecott, J. Baylis.

*Employment.*—R. G. Brown, Chairman ; G. E. Jacques, J. R. Dougall.

*Boarding House.*—Alf. Sandham, Chairman ; W. Wright, J. C. Simpson.



## BOARD OF DIRECTORS.

T. James Claxton,	J. Torrance,	N. S. Whitney,
E. V. Moseley,	G. Young,	T. Craig,
Chas. Alexander,	W. Reid,	R. Irwin,
Henry Lyman,	D. Morrice,	H. A. Nelson.
W. Clendenning.	L. Paton,	E. K. Greene.

## BUILDING COMMITTEE.

T. James Claxton, Chairman.

H. Lyman,	E. K. Green,
C. Alexander,	W. Clendenning,

Thos. Craig, Treasurer.

Alf. Sandham, Secretary.

## BOARD OF TRUSTEES.

T. James Claxton.	Alfred Sandham.
Thos. Craig.	John Torrance.
E. K. Greene.	

*An Act to incorporate "The Montreal Young Men's Christian Association."*

[Assented to 24th December, 1870.]

WHEREAS the persons hereinafter named, have, by petition, represented that for some years past, they and others, have composed and maintained by voluntary contributions, a certain association in the city of Montreal known as "The Montreal Young Men's Christian Association," and that the objects of the said association would be better attained if the same be invested with corporate powers ; and whereas it is expedient to grant the prayer of the said petition ; therefore, Her Majesty, by and with the advice, and consent of the Legislature of Quebec, enacts as follows :

1. T. James Claxton, H. A. Nelson, E. K. Greene, A. S. Wood, N. S. Whitney, W. Clendenning, Chas. Alexander, Thos. Craig, David Bentley, George Bishop, Alfred Sandham, George Young, Wm. Reid, J. Redpath Dougall, James C. Simpson, and such other persons who are now members of the said association, or shall hereafter unite with them, under the provisions of this act and the by-laws made under authority thereof, and their successors, shall be, and they are hereby constituted a body politic and corporate under the name of "The Montreal Young Men's Christian Association," and may, by any legal title, acquire, hold and enjoy any estate whatever, real or personal ; and may alienate, lease, or otherwise dispose of the same, or any part thereof, from time to time, and as occasion may require, and other estate, real or personal, may acquire instead thereof ; provided that such real estate shall not exceed the annual value of ten thousand dollars beyond the requirements of the said corporation ; provided always that the said corporation shall not sell or transfer any of the property



of the said corporation at any time, without a vote of the members thereof being first taken, and a majority of three-fourths of the whole authorizing such sale or transfer, and for the taking of such vote, a meeting shall be called, notice of which meeting shall be given at least thirty days previous thereto, and no such sale or transfer, shall in any way affect the rights of the "Montreal Auxiliary Bible Society," Canada Sunday School Union and Religion Tract Society, as secured to them, by this act and such sale and transfer shall be held to have been made subject to all such rights.

2. The property of the said corporation shall consist of the following : the present property of the association, the life, annual or other subscriptions of members, donations, bequests or legacies made to the corporation, and the moneys arising from fines and forfeitures lawfully imposed by their by-laws, all property and funds permanently invested, and the revenues thereof, and all sums which may hereafter be received by the corporation for life subscriptions of members, or from legacies, bequests or donations, amounting to twenty dollars or upwards, not specially made for other purposes ; and the capital over and above the sums required for the establishment, and maintenance of the said association shall, from time to time, be invested in real or immovable property, city of Montreal consolidated fund, or in bank stock, and the rents, interests or other income arising from such investments, together with all moneys arising from other sources, shall be appropriated towards the objects of the said association, and the defraying of the expenses of the corporation.

The said corporation may, at any time hereafter, erect a building for the purposes of the said corporation, which said building shall be known as "The Montreal Young Men's Christian Association Building and Bible House."

There shall be apportioned and set aside, for the use of the

"Montreal Auxiliary Bible Society," the Canada Sunday School Union and the religious Tract Society, in the said building so to be erected, a shop, or store on the ground floor, with a cellar underneath, twenty feet wide within walls on the corner of Rade-gonde and Craig streets, and extending the whole depth, also a room in the said building, of suitable dimensions for a committee room for the said "Montreal Auxiliary Bible Society, Canada Sunday School Union and Religious Tract Society," to be used in common as a union depository, free from rent.

The management of the said building shall be vested in a board of directors of not less than fifteen in number, and of which board of directors, the president for the time being of the Montreal Auxiliary Bible Society, and of the Canada Sunday School Union, shall be *ex-officio* members. One-third of the said board shall retire annually, but shall be eligible for re-election, and none but active members of the said corporation shall be elected to said board. The first board of directors shall consist of T. James Claxton, E. V. Moseley, Chas. Alexander, Henry Lyman, W. Clendenning, J. Torrance, G. Young, W. Reid, D. Morrice, L. Paton, N. S. Whitney, T. Craig, R. Irwin, H. A. Nelson, and E. K. Greene.

The constitution and objects of the said corporation of the Montreal Young Men's Christian Association, shall, at a meeting to be convened for that purpose within twelve months from the passing of this act, be determined, and shall be declared to be the basis upon which the said corporation is established, and such constitution shall be unalterable, and shall be enacted by a by-law to be entered in a register kept for the purpose of recording the by-laws of the corporation, and copies of any by-law from such register, certified by the secretary, of the said corporation, shall be *prima facie* evidence of their contents in all courts, and a copy from the said register of the by-law establishing the constitution



aforesaid, certified by the secretary shall be deposited in the office of the prothonotary of the Superior Court at Montreal, and copies thereof certified by the said prothonotary, shall also be *prima facie* evidence of their contents in all courts.

In the event of the said corporation becoming extinct, the said building shall become the property of "The Montreal Auxiliary Bible Society," and in the event of the said building being sold at the sheriff's sale, such sale shall convey to the purchaser no other rights than those of the Montreal Young Men's Christian Association, and such sale shall be deemed made subject to all the right, by this act vested in the Montreal Auxiliary Bible Society, Canada Sunday School and Religious Tract Society.

3. The affairs and business of the corporation shall be managed by such officers and committees, and under such restrictions, touching the powers and duties of such officers and committees, as by by-law in that behalf, the corporation may, from time to time ordain ; and the corporation may assign to any such officers such remuneration as they may deem necessary.

4. The corporation may make such by-laws as they shall deem expedient for the administration and government of the corporation, and of such association, or other charitable institutions as they shall maintain ; and may repeal or amend the same, from time to time, save and except the by-law establishing its constitution, observing always however such formalities as by such by-laws may be prescribed to that end, and generally shall have all the corporate powers, necessary to the ends of this act, and may impose fines not exceeding five dollars for every infraction of a by-law.

5. The by-laws of the said association, not being contrary to law, shall be the by-laws of the corporation hereby constituted, until they shall be repealed or altered as aforesaid.

6. Until others shall be elected according to the by-laws of the corporation, the present officers of the association shall be those of the corporation.

7. All subscriptions and all penalties due to the corporation under any by-law, may be recovered by suit in the name of the corporation ; but any member may withdraw therefrom, at any time, on payment of all accounts by him due to the corporation, inclusive of his subscription for the year then current.

8. No person otherwise competent to be a witness, in any suit or prosecution in which the corporation may be engaged shall be deemed to be incompetent to be such witness, by reason of his being or having been a member or officer of the corporation.

9. The said corporation shall have full powers to collect and enforce by suit at law, or other legal process, the payment of all subscriptions or instalments of subscriptions, with legal interest thereon, from the time said payments are demanded or may become due.

10. The corporation shall make annually to the legislature, a full return of their property, real and personal, and of their receipts and expenditure for such period, within the first twenty days of every session of the legislature.





*An Act to amend the Act 34 Victoria, chapter 59,  
intituled : " An Act to incorporate the Montreal  
Young Men's Christian Association."*

WHEREAS " the Montreal Young Men's Christian Association " have petitioned for an amendment to their charter of incorporation, viz : the act passed by the Legislature of the Province of Quebec, in the thirty-fourth year of Her Majesty's reign, being chapter fifty-nine, intituled : " An Act to incorporate the Montreal Young Men's Christian Association," and it is expedient to grant the prayer of their petition ; Therefore, Her Majesty, by and with the advice and consent of the said Legislature, enacts as follows :

1. The second section of the said act is hereby amended by striking out the clause, providing for the apportionment and setting aside of a shop or store, on the ground floor, with a cellar underneath, and a room for a committee room for the use of the Montreal Auxiliary Bible Society, the Canada Sunday School Union, and the Religious Tract Society, and by substituting in lieu thereof the following provision, viz : " there shall be apportioned, set aside, and appropriated to, and for the use of the Montreal Auxiliary Bible Society, the Canada Sunday School Union, and the Religious Tract Society, for ever, in the building so to be erected by the Montreal Young Men's Christian Association, a shop or store on the ground floor, with a cellar underneath, thirty feet wide within the walls on Radegonde street, and extending the whole depth of the building, for the said Montreal Auxiliary Bible Society, the Canada Sunday School Union, and the Religious Tract Society, to be used in common as a union depository, free from rent, and from said shop or store there shall be partitioned off a committee room for the joint use of said societies."

✓  
*Constitution adopted November 28th, 1871, in compliance with  
the Act of Incorporation, passed December 24th, 1870.*

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## CONSTITUTION.

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### ARTICLE I.

This Association shall be called "THE YOUNG MEN'S CHRISTIAN ASSOCIATION."

### ARTICLE II.

This Association seeks to unite those young men, who regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men. Among its objects shall be, the religious and mental improvement of its members, especially in connection with the study of the scriptures; and the providing of means whereby young men coming as strangers to the city, may be brought under religious influences.

### ARTICLE III.

This Association adopts as the basis of all its proceedings, those fundamental principles of Evangelical Christianity on which all Orthodox Protestant Churches are agreed, and will never admit any intermeddling with those matters of Faith and Polity on which such Churches differ.

### ARTICLE IV.

This Association shall be composed of *Active, Associate, Life, and Honorary* Members. Any man or youth over 12 years of age, who is a member in good standing of an Evangelical Church may be elected an *Active* Member. Any man, or youth over 12 years of age of good moral character, may be elected an *Associate* Member. Any *Associate* Member, who shall unite with an Evangelical Church, becomes thereby an *Active* Member, due notice thereof having been given to the Secretary. Any member in good standing of an Evangelical Church, who contributes \$100 to the funds of the Association at one time, may be elected a *Life* Member. An *Active* Member by contributing \$100 to the funds at one time, thereby becomes a *Life* member. *Active, Life, and Honorary* Members only have the right to vote, and be eligible to office. The annual subscription for *Active* and *Associate* Members shall not be less than One Dollar, payable in advance. The Association shall have power to expel members.



## ARTICLE V.

The general objects of the Association shall be carried out under the management of a General Committee, which shall consist of a President, Vice-President, a Secretary, a Treasurer, and not less than seven members.

## ARTICLE VI.

The Real Estate owned by the Association shall be held in the corporate name of the Association, and shall be vested in a Board of Trustees, to consist of the President, Secretary, and Treasurer of the Association, and two members of the Board of Directors, to be elected by the Association at its Annual Meeting. The powers of such Trustees to expire after the Annual Meeting next succeeding that at which they are elected. All such Real Estate shall be under the management of a Board of Directors as provided for by the Act of Incorporation.

## ARTICLE VII.

An Annual Meeting shall be held in the month of November to receive the Report of the General Committee, Board of Directors and Trustees, and elect their successors.

## ARTICLE VIII.

All elections shall be by ballot, unless ordered by a unanimous vote.

## ARTICLE IX.

All meetings of the Association and General Committee, shall be opened and closed with prayer. Thirteen members shall be a quorum of the Association, and five of the General Committee.

## ARTICLE X.

It shall be competent for the General Committee, with the approval of the Association, to engage such persons as may be deemed necessary to carry out the objects of the Association.

## BY-LAWS.

### ARTICLE I.—MEMBERSHIP.

1.—All propositions for membership shall be made in writing by an Active Member, at a regular meeting of the Association, and shall contain the name in full, the residence, the church of which the candidate is a member, or if not a church-member, the congregation with which he is connected, and shall be signed by the proposer. Elections shall not take place before the next succeeding business meeting. All new members shall be required to sign the Constitution and By-Laws before being enrolled.

2.—The Members shall seek out young men taking up their residence in the city, endeavour to bring them under moral and religious influences, and, by every means in their power, to surround them with Christian Associates. Members shall also exert themselves to interest the churches to which they respectively belong in the objects and welfare of the Association. They shall labor to induce all suitable young men of their acquaintance to connect themselves with the Association, and use all practicable means for increasing its membership, activity and usefulness.

### ARTICLE II.—DUTIES OF OFFICERS.

1.—It shall be the duty of the President, or in his absence, of a Vice-President, to preside at all Meetings of the Association and General Committee, and to preserve in strict exercise the rules established by Parliamentary order.

2.—It shall be the duty of the Treasurer to receive all monies, and to disburse the same under the direction of the General Committee. He shall keep a full and correct account of his transactions, and report to the General Committee when so required, and to the Association at its Annual Meeting.

3.—It shall be the duty of the Secretary to keep a correct record of the proceedings of all meetings of the Association, and of the General Committee ; to keep a full and complete register of the name, residence, and church of each member ; to notify all Officers and Members of their election or appointments ; and to prepare the work for the business meetings. He shall, under the direction of the General Committee, conduct the correspondence of the Association, and keep copies of all letters written, and files of those received. He shall also prepare the Annual Report of the General Committee.

4.—The General Committee and Board of Directors shall report at each monthly business meeting, and at the annual meeting of the Association.



## ARTICLE III.—STANDING COMMITTEES.

The President, with the sanction of the General Committee, shall appoint the following Standing Committees :—A Committee on Membership ; a Committee on Rooms and Library ; a Committee on Missions ; a Committee on Lectures, Classes and Meetings ; a Committee on Finance : a Committee on Employment ; and a Committee on Boarding-houses. They shall report to each monthly meeting of the General Committee. The President and Secretary shall be *ex-officio* members of each Standing Committee.

2.—The Committee on Membership, shall consist of five members, to whom all propositions for membership shall be referred. They shall secure the co-operation of an active member in each Evangelical Church in the city, who shall report upon propositions referred to him, seek out new members, and endeavor to interest his congregation in the Association.

3.—The Committee on Rooms and Library, shall have the charge of rooms of the Association, and make provisions for furnishing, lighting, warming and keeping the same in order ; they shall use all suitable means for the increase and preservation of the library ; provide papers and periodicals for the reading rooms ; and shall approve all publications previous to their admission into the library and reading rooms of the Association.

4.—The Committee on Missions, shall consist of five members, and it shall be their duty to superintend the Mission work of the Association.

5.—The Committee on Lectures, Classes and Meetings, shall consist of five members, and shall provide for the delivery of Lectures or Sermons ; have charge of Bible and Literary Classes, and all meetings not under the direction of the Committee on Missions.

6.—The Committee on Finance shall consist of three members ; shall devise means for obtaining necessary funds for the Association ; and shall examine and approve all accounts referred to them by the General Committee previous to their payment by the Treasurer. The Treasurer shall be an *ex-officio* member of this Committee. They shall also collect the membership subscriptions.

7.—The Committee on Employment, shall consist of three members, and it shall be their duty to aid young men in procuring suitable employment.

8.—The Committee on Boarding-houses, shall consist of three members, and it shall be their duty to aid young men in finding suitable boarding-houses, and to endeavour to establish family worship in such places where it is not observed.

9.—The Chairman of each Committee shall be appointed from the General Committee.

## ARTICLE IV.—ELECTION OF GENERAL COMMITTEE.

1.—At the last business meeting previous to the Annual Meeting, the General Committee shall nominate its successors, and other nominations shall then be received.

2.—A majority of the votes cast shall be an election.

3.—Any member of the General Committee absenting himself from three consecutive monthly meetings of the Committee without sufficient reason, shall vacate his office. All vacancies shall be filled by the General Committee.

## ARTICLE V.—MEETINGS.

1.—A regular Meeting of the Association shall be held every Tuesday evening. A business Meeting shall be held on the Second Tuesday of each month.

2.—The General Committee shall meet each month previous to the regular business meeting of the Association.

3.—Special meetings of the General Committee may be called at the option of the President, or at the request of three Members of the Committee. Special Meetings of the Association shall be held at the written request of ten members, or at the option of the President, to be called by public advertisement.

## ARTICLE VI.—ALTERATIONS.

1.—No alterations or additions shall be made to these By-Laws, except by a two-thirds vote of the members present at a business meeting. A month's notice of the proposed change shall be given to the Association.

2.—Any By-Law may be suspended for the time being by a two-thirds vote of the members present at a business meeting.





## LIST OF MEMBERS.

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### LIFE MEMBERS.

Rev. John Alexander.

Charles Alexander.

David Bentley.

T. James Claxton.

John Dougall.

John Redpath Dougall.

E. K. Greene.

W. Frederick Kay.

David Lewis.

Benjamin Lyman.

Joseph Mackay.

H. A. Nelson.

Major Gen. Russell, C.B.

David Torrance.

Geo. Winks.

E. Wiman, (New York.)

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### HONORARY MEMBERS.

James Court,

David Davidson,

J. W. Dawson, LL.D., F.R.S.

Lieut. Dutton, R. N. R.

Major C. H. Malan,

Laird Paton.

And all Ministers of Evangelical Churches in the city.

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The general membership of the Association consists of 503 active, and 525 Associate members, making an aggregate of 1093.

SUBSCRIPTIONS TO THE BUILDING FUND  
OF THE

*Montreal Young Men's Christian Association.*

T. James Claxton .....	\$3,500	Hon. Judge Torrance .....	200
E. K. Greene .....	2,500	H. Shackell .....	200
H. A. Nelson .....	1,500	T. M. Roberts .....	200
Benj. Lyman .....	1,000	Thos. Robertson .....	125
A. S. Wood .....	1,000	F. Scholes .....	100
Hon. J. Ferrier, M.L.C. ....	1,000	John Leeming .....	100
McLachlan Bros. ....	1,000	Geo. S. Brush .....	100
Andrew Allan .....	1,000	A. Cantin .....	100
Robert Anderson .....	1,000	J. C. Simpson .....	100
John Plimsoll .....	600	Dun, Wiman & Co. ....	100
A. Crawford .....	500	J. B. Learmont .....	100
John Duncan .....	500	C. M. Alexander .....	100
Crathern & Caverhill .....	500	Henry Morton .....	100
W. Clendinneng .....	500	Thos. Allan & Co. ....	100
James Johnston .....	500	J. Richards .....	100
G. A. Greene .....	500	John S. Warnock .....	100
Alex. Buntin .....	500	Charles S. J. Phillips .....	100
Edw. Mackay .....	500	Edward Evans .....	100
Geo. Stephen .....	500	F. M. B. Smith .....	100
J. Hodgson .....	400	Geo. Bishop .....	100
H. McLennan .....	400	F. W. Radford .....	100
G. W. Campbell, M.D. ....	400	W. C. Dutton .....	100
B. Shaw .....	400	R. M. Barnard .....	100
J. C. Lonsdale .....	250	Robert Freeland .....	100
Geo. H. Lewis .....	250	Hugh Watson .....	100
George Young .....	250	R. J. Reekie .....	100
Robert Forsyth .....	250	M. Laing .....	100
Wm. Reid .....	250	A. B. Stewart .....	100
James Benning .....	250	T. S. Vipond .....	100
E. V. Moseley .....	250	A. C. Hutchison .....	100
B. Gibb .....	250	T. Craig .....	100
R. C. Jamieson .....	250	John Featherstone .....	100
S. Carsley .....	250	J. J. Williams .....	100
J. McLennan .....	250	Miles Williams, Jr. ....	100
J. Inglis .....	200	P. S. Ross .....	100
W. M. Rice .....	200	R. Patterson .....	100
Wm. Notman .....	200	Charles Morton .....	100
George W. Moss .....	200	A. Rough .....	100
Gault Bros. & Co. ....	200	J. D. Dougall .....	100
J. Baylis .....	200	S. Caldecott .....	100
O. S. Wood .....	200	Mrs. McLachlan .....	100
Mary C. Lyman .....	200	J. K. Ward .....	100
N. S. Whitney .....	200	P. H. Burton .....	100
A. H. Torrance .....	200	Wm. Moodie .....	100



## SUBSCRIPTIONS CONTINUED.

J. Livingston .....	100	J. F. Scriver .....	40
J. Jack .....	100	G. Reuter .....	40
James Moodie .....	100	R. W. Wilson .....	40
W. Reid .....	100	R. McCallum .....	40
C. Alexander .....	100	C. R. Chisholm .....	40
G. Graham .....	100	Scott Barlow .....	40
H. Bulmer .....	100	J. H. Carnegie .....	40
W. J. Patterson .....	100	W. Easton .....	30
R. Jellyman .....	100	J. D. Croil .....	30
L. Millis .....	100	Peter Nicholson .....	30
G. Cheney .....	100	Alfred Benn .....	25
Laird Paton .....	100	T. C. Bulmer .....	25
J. Campbell .....	100	G. Millen .....	25
W. Masterman .....	100	W. E. Easty .....	25
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J. W. Campbell .....	51	A. H. Lowden .....	25
George C. DeZouche .....	50	W. B. Court .....	25
A Friend .....	50	Strickland & Willard Societies of Mrs. Lay's Seminary .....	25
Wm. Brown .....	50	W. J. B. Patterson .....	25
R. C. Simpson .....	50	J. Tomkins .....	25
W. J. Taylor .....	50	Cash .....	25
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A. McMaster .....	50	Robert Henderson .....	20
D. & J. Tees .....	50	G. W. Jones .....	20
Arch. Swan .....	50	Wm. Sloan .....	20
John Wood .....	50	Wm. H. Orr .....	20
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Sam. Morton .....	50	John Ferguson .....	20
J. A. Bazin .....	50	John Phillips .....	20
W. H. Fitts .....	50	H. Henderson .....	20
J. Learmont .....	50	Thomas Chambers .....	20
H. M. McIntosh .....	50	W. Ireland .....	20
M. H. Gault .....	50	Strickland Society of Mrs. Lay's Seminary .....	20
R. W. Cowan .....	50	S. P. Rowell .....	20
A. McMaster .....	50	W. Smaill .....	20
D. W. Ross .....	50	U. C. Holden .....	20
P. Larmonth .....	50	Hugh Cochrane .....	20
W. O. Buchanan .....	50	J. H. Welsh .....	20
H. Mott .....	50	K. C. McLennan .....	20
D. R. Wood .....	50	Amounts under \$20 .....	245
Hausegen & Gnædinger .....	50		
H. Munro .....	50		
Geo. Filer .....	40		

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## MISSIONARIES REPORT.

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Tracts distributed.....	21,041
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Aggregate Attendance .....	2,110
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Ships visited .....	322
Bethel Services held.....	24
Aggregate Attendance .....	1,226
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